

THE

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## American Board of Commissioners for Foreign Missions.

### China.

GENERAL LETTER FROM THE MISSION,  
JULY 20, 1843.

#### *Introductory Remarks.*

THE Herald for January contained a brief notice of a meeting, held at Hongkong in July last by the brethren connected with this mission. A General Letter embracing the results of their deliberations, has been since received. From this communication it appears that all the missionaries—male and female—assembled at Victoria, on the island of Hongkong, upon the occasion referred to, and entered upon a free and full discussion of the claims of China as a field of missionary labor. Meetings for business were held on the 15th, 17th, and 18th of July. “In the meantime,” says the General Letter, “we were graciously permitted to celebrate the Lord’s Supper, and to engage in other religious duties. The communion services were conducted by Doct. Parker, assisted by Mr. Abel, and Dr. Legge of the London Missionary Society. The whole number of communicants was twenty-four;—there being with us several brethren connected with the London Missionary Society, and some officers and soldiers belonging to the British army.”

The facts and considerations submitted to the Christian public in this General Letter, deserve the most serious and prayerful attention. It is the first united appeal which has come to us from these brethren, since that remarkable event which has thrown open to missionary effort some of the

most important cities under the Chinese government. Indeed it may be regarded as the deliberate presentation of the claims of one third of the human family upon those who have received the command, “Go ye into all the world, and preach the gospel to every creature.” Men who left us with the confidence of the churches, and who have since stood, anxious and watchful observers, upon the outposts of this great empire, now tell us that “new missions must be established;” that “the American Board is called upon greatly to enlarge its operations in China;” that “our operations in behalf of China must henceforth assume a more vigorous and aggressive character,” and “be extended in all ways and by all means.” “Were our number five fold,” they say, “were it five and twenty, instead of being simply five, it would barely suffice to supply the central posts, which your Board ought to occupy permanently and as speedily as possible.”

What response will the churches make to this appeal? Will they say that the number of missionaries proposed by these brethren, is unreasonably great? But are twenty-five laborers too many to be sent out by the churches co-operating with the Board, to evangelize a population of three hundred and sixty millions? Is it said that China is not, as yet, generally accessible to the missionary? But five ports—the most important in the country—inhabited by a very large population, “affording access,” says Doct. Parker, “to many millions of people,” are now waiting to be occupied. And there can be no doubt that the whole empire will be thrown open, in the providence of God, long before Christians will be ready

to enter and possess the land. Indeed we may find, at no distant day, that every barrier is prostrated, and a way is fully prepared for "the sacramental host," but that, as in other cases, Romanism and infidelity are preoccupying the field. And where are the young men—ministers and candidates for the ministry—who are ready to say, in view of the statements and considerations submitted to them by the missionaries, "Here am I; send me."

### *Need of more Missionaries.*

Additional missionaries were called for, long ago, to aid in the great work in which, under God, you have appointed us to bear a part. Though often repeated, this call has been almost in vain. Other fields have been more inviting, and have received greater accessions to the number of their laborers. China was not open; and many thought it would be premature to send large reinforcements hither, till circumstances should change. Some too would dissuade the candidate for missionary employment from joining this mission on account of the language; arguing that its acquisition, for the grand purpose of preaching the gospel freely and boldly, is not only difficult but quite impracticable.

But circumstances are now altered. China is partially open; and such a knowledge of the language has been acquired as is requisite for all the varied purposes of diplomacy. For these secular objects, men by thousands, and treasure by millions, have been put in requisition; talents of the highest order have been called into action, and labors and hardships and sufferings, of vast amount, have been endured. The great end aimed at, moreover, has been gained,—a treaty of peace.

The pacific tone and good faith maintained by the Chinese, during the last year, may be hailed as among the brightest signs of the times; and viewing them as such, we are thereby called upon to give glory to God for what he has wrought, to record our thanks, and to take courage.

New missions must now be established. The time has arrived when the American Board is called upon *greatly to enlarge its operations in China*. With as little delay as possible, missionary operations should be commenced at Fu-chau, Ningpo and Shanghai; and the stations at Amoy, Hongkong, and Canton, should be strengthened. It is, therefore, the earnest and the unanimous request of all your

missionaries here, that the Board will immediately send out as many additional laborers as it has the means to sustain.

It is also the opinion of the mission that Messrs. Doty and Pohlman, who are now laboring among the Chinese of Borneo, should join their brethren in China. "Their sphere of action," says the General Letter, "will be much more extensive and much more promising here than that which they now occupy." The latest intelligence from Borneo, however, presents a more encouraging view of that field than previous communications had given.

### *Hongkong and the Five Ports.*

The General Letter next proceeds to an examination of the several stations now occupied by the missionaries of the Board; it also urges the immediate occupation of three other important cities.

Hongkong has been the residence of one of our number since July 1, 1842. Mr. Ball, with his family, removed from Macao to Hongkong on the 27th of April last. The reports which have gone abroad respecting the island of Hongkong have been exceedingly contradictory. The island is a little more than twenty-six miles in circumference, very irregular in shape, with a hilly surface. Some of the peaks are nearly two thousand feet high. Between the ridges, and in some places along the beach, there are patches of arable land. There are many springs and streamlets of excellent water in all parts of the island. Prior to 1841, its inhabitants consisted of only a few families, some living by agriculture, and some by fishing. Its present population is probably between twenty-five and thirty thousand.

Mr. Williams, at the date of this letter, continued to reside at Macao. In addition to his other duties, he has conducted public worship during a part of the time at the British chapel. The combined influences of paganism and popery make this a very unpromising field for the Protestant missionary.

Canton, with its million of souls, will henceforth be the scene of more open and vigorous efforts for the promulgation of the gospel. The new order of things, especially the removal of the licensed or hong merchants, and the establishment of consular authority, cannot fail to operate favorably for the introduction of pure

Christianity in China. The medical labors of Doct. Parker have been, since his return from America, as they were formerly, highly valued by all classes of the Chinese, who crowd to the hospital in great numbers. Thus a most direct and easy way is opened to make known to these multitudes the joyful news of salvation. No objections have been made by the Chinese to the residence of Mrs. Parker, who has lived in one of the factories nearly all the time during the last half year. This is a great improvement on the old order of things. Mrs. Parker has also had a native maid-servant residing with her, no one objecting to such a measure. No doubt God has ordered these changes, so that the way for the promulgation of the gospel of his dear Son may be extended, and the most degraded portion of the people learn of Christ and his holy doctrine, which alone can elevate woman to her proper place in society.

Mr. Abeel has continued his residence at Kulangsu, except during a few weeks, spent by him in this neighborhood. Though he has not yet obtained a house in the city of Amoy, he has often visited that city and many others in the vicinity. As soon as the Chinese have fulfilled the terms of the treaty of Nanking, the island of Kulang will be restored to them. Whether foreigners will be allowed to continue their residence at that place after its restoration, we do not know. In the city of Amoy, however, houses will be procurable. And it is the opinion of this mission that there should be at least five additional missionaries stationed at that point as speedily as possible.

Fuchau, the capital of the province of Fukien, and one of the five ports opened by the new treaty, has not been visited by any missionaries since the excursion of Rev. Edwin Stevens, in 1835. This mission has recommended Mr. Abeel to proceed to Fuchau as early as he can find it practicable, with the purpose of commencing a new station in that city.

Ningpo and Shanghai, like Canton, Amoy, and Fuchau, are large and populous cities; and one of our number will improve an early opportunity to visit them. The amount of population accessible at each of these five ports is immense; and each, therefore, should be made a central point for operations among the millions inhabiting the circumjacent country. Three missionaries is the smallest number that should be allowed by your Board at either of these five central stations.

### *Present Number of Protestant Laborers.*

The following statistics will show how little has hitherto been done for China.

Protestant missions were commenced here in 1807, by the appointment of a single individual. A second was appointed in 1813, and two more were designated in 1817. The whole number who have joined the different missions, to this date, is fifty-nine; of these ten have died, nineteen have retired, and thirty remain in connection with the missions. The amount of labor performed by these,—in preaching the gospel, in teaching the young, in translating and publishing the Holy Scriptures, in writing and circulating Christian tracts, in healing the sick, in giving aid to the poor, and in various other ways,—has been by no means inconsiderable; and indirectly, great benefits have been secured to science, commerce, and general government, through the agency of these missions. The total amount of Christian knowledge which has been communicated is incalculable; it cannot be fully known by man till the books shall be opened at the judgment of the great day. Many tens of those who have heard the gospel have professed their belief in it. A few, we have good reason to hope, have been born of the Spirit. Thus there is a little of the true leaven of godliness; this we know will spread until this mass is all leavened, and these millions all numbered among the Lord's people.

Our operations in behalf of China must henceforth assume a more vigorous and aggressive character. They must be extended in all ways and by all means, conformably to the golden rule. Instead of individuals, there must be tens; and where there are tens, there must be hundreds and thousands. A great augmentation of men and means is indispensable. And to you, and to the churches, we look for this increase, while we pray the Lord of the harvest to send us more laborers.

### *Plans of the Mission.*

*Preaching the gospel* we regard as our first object; preaching in season and out of season, in the house and by the way, to few or to many, as opportunities can be found. Our preaching, if such it be called, is feeble and desultory,—to one or two, now to five or six, and sometimes to eight or ten. Recently, as Mr. Abeel's journal will show, assemblies of several

tens have been seen attentively listening to the preaching of the word.

The operations of the press must not be discontinued. Bibles and tracts, both in Chinese and English, are in constant demand, and our supplies are nearly exhausted. Still the press will hold a subordinate, though a very important, place in all our labors. When the preacher has endeavored to make a few auditors understand some one of the cardinal doctrines of the Bible, and has awakened their attention, he may then place in their hands a tract, embodying the substance of what the Scriptures teach concerning the subject which he has been laboring to make them understand. Besides, tracts can go to a thousand places, and in many ways, where the living teacher cannot go.

The manner in which we ought to live and labor is a subject of the deepest concern. This is to give tone to all our operations; and not to ours only, but, in some degree, to those of all who are around us now, or who are yet to follow us in this field. What zeal, what love, what meekness, what watchfulness, what patience are requisite! The difficulty of attaining these, situated as we are, is very great,—so great that nothing but the sovereign grace of God, secured by his love in answer to the prayers of his church, can possibly enable us to surmount every obstacle, and endure unto the end. We feel this want of divine aid so strongly, that we cannot forbear thus to dwell upon the subject, in order that we may secure a strong and permanent interest in the prayers of God's people, to the end that his work may prosper in our hands.

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### Western Africa.

LETTER OF MR. WILSON, NOVEMBER 25, 1843.

#### *Progress of the Mission—French Settlement.*

THOSE who have felt a peculiar interest in the new mission upon the Gaboon River, will rejoice in the success which has hitherto attended the enterprise. Although the ultimate object of every such effort—the conversion of souls—has not been attained, a foundation has been laid, which, it is to be hoped, is destined to bear a permanent superstructure. The prospects of the mission, it will be seen, are as favorable as could be expected. In respect to the health of the missionaries, the fears of many have been disappointed.

The natives continue to be as courteous and kind to us as they were at the commencement of our operations; and though we have not, so far as we know, any conversions to report among them, they, nevertheless, give respectful attention to our instructions, and I trust we are sowing what will prove "good seed in good ground."

Mr. Griswold's buildings are so far completed that they are habitable. He and Mrs. Griswold will commence their boarding school for girls in the course of a week or two, while we are preparing to open one here for boys. We shall not receive into either of these schools more than fifteen or twenty pupils, unless you find it convenient to appropriate a larger sum of money for the use of our mission than you did the last year. We have commenced five day schools on different parts of the river; the most distant of them is about fifty miles from the seacoast. Three of these schools are taught by young men educated at Fair Hope, and the other two by teachers who were formerly employed in the same neighborhood. Among our pupils there are a dozen or more adults, who are making good progress in learning. We have all given a considerable portion of our time to the study of the native tongue; and some of our number have been able to preach in it for several months past.

*Preaching the gospel* we make our leading business. We maintain stated preaching at six different places, occasionally at a still greater number. Our audiences vary from twenty to one hundred persons. The Sabbath is outwardly observed by the natives in this vicinity; but intemperance is a prevalent vice, and will, I fear, prove a serious hindrance to the progress of the gospel. He, however, who must overcome all other difficulties, will remove this.

Previous numbers of the Herald have alluded to the efforts of the French to obtain a permanent footing on the Gaboon River. Gua Ben, it will be remembered, yielded to their wishes; the settlement referred to in the following paragraph is in his town.

The French settlement is as yet confined to three or four small wooden houses. What their further designs may be, we do not, of course, know. A man-of-war has been lying in the river ever since the commencement of their settlement; but no interference has been attempted in relation to the trade or jurisdiction of the country. An attempt was made about a



month ago, by the captains of several men-of-war who happened to be in the river at that time, to get the people on both sides to acknowledge the authority of their governor at Gwa Ben's town; but this they promptly refused to do. There is very little probability that they ever will voluntarily accede to this measure.

Romish priests are expected here; but when, or how many, is not known. The officers of the different vessels which have been here, have treated us with marked civility. Our duty seems to be to go straight forward in our work, leaving matters over which we have no control in the hands of God. The work is ours, results are his. If the conflict between Protestantism and Popery becomes general, as it threatens to be, we would not shrink from maintaining the contest here. The same arm which has upheld the cause of truth every where else, will support us; and we endeavor to indulge no needless anxiety.

#### *Health—Natives—Baptist Missions.*

The subjoined statements, particularly those which relate to the healthfulness of that part of the coast, will be read with great satisfaction.

We cannot but feel that God conducted our feet to this place; and, after a year's residence, I am free to say, that I know of no point on the whole western coast of Africa which combines a greater number of advantages for the prosecution of missionary work, or where the prospects of success, humanly speaking, are greater. We are much mistaken if the climate is not far more favorable to the health of foreigners than that of Upper Guinea. As a family, we have enjoyed better and more permanent health than we ever did at Cape Palmas. Mrs. Wilson has had no sickness to confine her to her chamber for a single day, since her return. The colored girl who accompanied her from America has scarcely had any thing that could be denominated "African fever." Vessels lie in the river two or three months continuously, without any fevers among their crews.

The natives, apart from those vices which prove them to be heathen, are really an amiable people. They are attentive to our instructions themselves, and not only do not throw any obstacles in our way, in getting access to the interior tribes, but afford us important advantages, by giving us a passage in their boats to every part of the country where they are in the habit of trading.

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It was for the purpose of giving peculiar facilities to the mission mentioned below, that the (English) Baptist Missionary Society built and sent out, toward the close of the last year, an iron steamer, the cost of which was about ten thousand dollars.

The English Baptists are commencing an extensive mission at Fernando Po and the adjacent country on the Cameroons. They are afraid, however, that their operations at the former place will be embarrassed by the Spanish government, which has recently taken possession of that island, proposing to colonize it. That government has recently revived its claim to all of its former possessions on this part of the coast, embracing Fernando Po, the island of Corisco, about forty miles north of the mouth of the Gaboon, and the island of Anabona. Their real object is not known. It may be to bring these places into market, as it is supposed that England wants them in order to suppress the slave trade. Or it may be to facilitate the designs of the Pope on Western Africa. It is not probable that Spain has the resources for colonizing; and if she had, these possessions would make but a poor return, either in commerce or agricultural products.

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#### *Constantinople.*

##### *JOURNAL OF MR. DWIGHT.*

#### *Armenian Females—Justification by Faith—Enmity disarmed—The Bible understood.*

THE period embraced in this journal is the third quarter of 1843. The reader will not be surprised to discover a general similarity between the present and previous communications which have come from the same source. So long as the reformation, now in progress, shall continue to advance with the quietness and regularity which have recently characterized it, this resemblance will be unavoidable. In the letter which accompanied this journal, Mr. Dwight remarks, "We have not had quite so many incidents of late which are calculated to render a journal interesting; though I cannot see that there is any real diminution of interest in the minds of the people. I have had many delightful conversations with individuals and companies of men, which I have not inserted. Indeed it is impossible for me to write down one quarter of what I hear that would be very gratifying to the friends of missions in America."

Under date of July 15, Mr. Dwight says, "I have received into my family an Armenian girl for the purpose of educating her, in the hope that she may be useful to others of her sex. Hitherto we have been able to do little or nothing for Armenian females, and we feel that it is high time to make a beginning." "We expect that her residence in our family will draw many of her sex to us, whom otherwise we should never see."

**July 25.** As I anticipated, we have had a number of Armenian visitors within the last week, and I have had many opportunities of preaching to them the blessed gospel. Among the rest were a very interesting lady and her daughter, of whom I have often heard favorable accounts, but whom I have never before been able to see. She has the appearance of great simplicity and of true piety. She is opposed by a bigoted husband, who is continually exhibiting the bitterest spirit towards all who adhere to the gospel. She looks and speaks like one who has been rendered gentle and lovely by affliction; and her faith does not fail her in regard to the conversion of her husband. Her daughter, a young lady of twenty perhaps, seems to have a similar spirit.

**August 8.** I have had a private conversation with an Armenian whom I have, for some months past, regarded as a truly pious man. He has told me to-day that he never got hold of justification by faith until recently. He has known this doctrine and believed it; but he never had such a view of it as now. "Within a month past," said he, "I have been able to feel my utterly lost condition, and to see Jesus Christ as my complete and perfect and only Savior. I see that I must be saved by him alone, or not at all; and since I have had these views, my heart has been filled with peace and joy; indeed, it is impossible for me to relate to any one the joy I feel!" He said to those who were present in my room, "You may hear this doctrine preached all your lives, and assent to it too; but unless the Holy Spirit opens your heart and makes it known to you, you will never properly understand it."

This individual has a violent papal Armenian for a partner in business, and all his neighbors are also papists, and they give him much trouble. At one time, when they ascertained that he was in the habit of coming to our preaching service, they rose upon him in a body, and it almost seemed as if they would lay violent hands upon him; so full of rage were they. He answered them, very

quietly, that he had found this to be the true way of salvation, and by the grace of God, he intended to follow it. This only enraged them the more, and they declared that he was a son of perdition, and hell would be his portion. "Then," said he, "you will have sent me there. But you have no such power that I should fear you. I must follow the dictates of my own conscience." The quiet and winning manner of this individual has at length softened the hearts of these ferocious champions of the Pope, and they now treat him very civilly. His partner, through his influence, has been led to renounce his belief in purgatory, and it is hoped that he will eventually see all his errors, and embrace the truth as it is in Jesus.

**22.** The individual mentioned under the preceding date, has related to me a conversation he had with a learned man of his own nation, who opposes the truths of the gospel. The person said to him, "Why do you have so much to say about the Bible, when even the most wise and learned men in the world are not agreed about it, and are not able to understand or explain it?" "Ah," replied our friend, "this book is expressly for such an ignorant man as I am. It was never designed for the learned, or to be comprehended by human wisdom; but it was designed for me, who am so ignorant. It is emphatically *my* book," said he, clasping it to his bosom; "and through the aid of the Holy Spirit, I, in my ignorance, am enabled to understand it. But it was not intended for the worldly wise, such as you are, depend upon it; and you, in your own wisdom, can never comprehend it. Until you renounce your self sufficiency, and feel that you are really ignorant, you will never be able to understand the word of God."

#### *The Martyrdom—Opposition—Interesting Conversion.*

The martyrdom of the individual mentioned in the following extract, was noticed in the *Day-spring* for November and December. The interposition of the Christian powers of Europe is expected to prevent the repetition of similar scenes. For additional particulars respecting this painful occurrence, the reader is referred to a communication of Mr. Homes, which will be found upon a subsequent page.

**30.** To-day I had an audience of five Armenian females, to whom I was permitted to preach the gospel. Most of

them had come from a distance, and some appeared to be hungering for the bread of life. They spent the whole day with us; and at the dinner table we had an interesting conversation in regard to a young man—an Armenian by birth—who became a Mussulman, and afterwards renounced that religion, and became a Christian again, and a few days ago was beheaded in Constantinople. He was urged, again and again, to recant; and even at the very last moment, his life was promised him if he would declare himself a follower of Mohammed; but he resolutely persisted in asserting his belief in Christ alone, and told them that although they should kill him, he never could deny Christ.

One of the females present to-day spoke of the exceeding pitiable state of the mother of the young man, who, she has heard, weeps day and night without ceasing. Her daughter remarked that if the young man died a true Christian, we had reason to rejoice rather than mourn; and that the proper time to mourn was when he denied Christ, and became a Mohammedan. The mother then spoke with great confidence of the salvation of this individual; saying that he might have saved his life by professing Mohammedanism, but that he persevered to the last, avowing his belief in Christ, and of course he must be saved. One of the other females present very properly remarked that God alone knows the heart, and that we should be careful in our decisions upon the future state of individuals.

In the extract which follows, the present policy of the Armenian patriarch, bishops, etc., is disclosed.

*Sept. 5.* The Armenian patriarch preached a very violent sermon last Sabbath, in a church in the suburbs, against sundry existing evils, among the chief of which was Protestantism. He uttered some rather blind threats, and said that he had now only made a beginning, and that he intended to continue, for some time to come, to preach in this way. In the course of the sermon, he flew into a passion in consequence of a noise made at the church door; he first railed at the door-keeper, then at the head priest, and lastly at the vartabed of the church, giving to each some most opprobrious epithet, and showing so much passion and childish folly that almost every one was ready to hang his head and weep for the weakness of their patriarch.

It seems to be the plan of the vartabeds and bishops to endeavor to put down Protestantism by preaching. Other means have been tried and have failed; indeed, they have increased the evil which they were intended to cure. Nothing is said now of any violent measures; but it seems to be the design of those who are in power, to try what virtue there is in the art of persuasion. In preaching, therefore, as well as in conversation, they endeavor to dissuade the people from coming to our services, etc. The truth will spread and grow under such attacks. Their very efforts to draw men away from us, will send many to us, by exciting an irrepressible curiosity to know what such bad men as we are represented to be, really do think and say. In short, whatever way the enemy of souls attempts to hinder the progress of the truth, whether by force or persuasion, he is always sure of inflicting deadly evil on his own cause.

6. A beloved Armenian brother has related to me to-day his early Christian experience. He was living in sin and deep impenitence and insensibility. He had a friend who had been brought to feel the power of the truth. He called to see that friend, and found him shut up in his room praying. He overheard his prayer and was greatly astonished to find that he himself was the subject of his friend's earnest entreaties. After the prayer was finished, he entered and asked, "What is this? Why do you pray for me?" The other replied, "It is our duty to pray one for another," and he then talked with him on the importance of taking care of the soul. The individual was persuaded to attend our service, and the first sermon he heard was apparently blessed to his conversion.

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LETTER FROM MR. HOMES, DEC. 1, 1843.

### *Introductory Remarks—The Martyrdom.*

THE communication from which the following extracts are taken, is introduced by a brief notice of the progress of the book distribution at Constantinople. "Last year, as you remember, we had distributed more Scriptures and tracts than we did the year previous. It is a matter for gratitude and praise that we can record the same pleasing fact this year. The amount of money received for books also surpasses that of the previous year. The word of God in the spoken language of the people has been carried to many

places where it had not before been; I have had an opportunity to send several copies of the Scriptures into Russia and Italy."

The new law of the Turkish government in relation to the censorship of the press, prohibits the introduction of books "printed in the Mussulman character." "Only a fortnight since," says Mr. Homes, "Government detained two boxes of Scriptures in Arabic and Turkish, of editions that have been for many years in circulation at the expense of the British and Foreign Bible Society. Thanks to the interference of the representative of the nation whence the books were sent, they were soon discharged; with the order, however, that they must be sent back to the place from which they came;—an order which it was not supposed that the Bible agent would see reason for executing." On the very day of the detention of the Bibles, just mentioned, two boxes were stopped at the Custom House, in which were Arabic books printed at Rome, in 1843, such as "Guide to Confession and the Mass," "Constitution of the Society of the Sacred Heart of Jesus," etc.

A portion of Mr. Homes's time is devoted to conversation with visitors and to preaching. The number of those who are thus brought under the influence of his instructions has increased during the past year. "I am also," he adds, "just about to open a room in Galata for the purpose of preaching to some, who have as yet gone no farther than Nicodemus, when he made his first visit to Christ. While my own labors are multiplying, the same is true of my brethren. God seems to be giving us all more work to do, both at home and abroad, than we ever had before."

The journal of Mr. Dwight, under date of August 30, contains an allusion to the martyrdom of a young Armenian at Constantinople. The following notice of this event embraces some facts which have not been published in this country.

The young Armenian who was beheaded in August last had never made a full profession of faith, nor had he been circumcised. It was a most deliberate act of Mussulman bigotry, acting in accordance with its provisions in case of apostasy. The words of the law are, as exactly translated, "Apostasy is an enormous crime in the eyes of the Deity. The Mussulman who is guilty of it must be condemned to death, if he does not promptly abjure his error. The homicide of an apostate has no penalty attached to it." Two or three times, during the weeks previous to the execution, the Armenian referred to was carried through the streets in the hope of leading him to retract; for the government, anticipating, as it were, the reproaches it would incur

in Europe, was doubtless desirous of avoiding the shame of fulfilling the order of the Grand Mufti. Yet many supposed that had the executioner even heard a retraction from the lips of the Armenian, before he should have raised the fatal sword, he would none the less have beheaded him. Although the law would then have pardoned the culprit, yet the executioner, if for a moment he has shaken the constancy of the former, and obtained from him a confession of the Mohammedan faith, often slays him that he may not again retract. And as, in the estimation of a Turk, "with the mouth confession is made unto salvation," he feels that he has thereby been the means of sending a soul to paradise.

A day or two after the execution, the shopkeepers in the neighborhood of the place where the headless trunk was lying, besought the head of the police to remove it on account of the stench. His answer was remarkable and indicative, moreover, of the fearful convictions that were doubtless lurking in many a Mussulman's breast. "His body cannot offend any body by its odour as early as three days; but of this man's body the worst odor is yet to come." This prophecy is already fulfilling, and is destined to see yet a more remarkable accomplishment. And it was for the purpose of speaking of the moral results of this affair, that I have thought it worthy of notice.

The British ambassador had been soliciting, during many days, the unfortunate man's liberation, and had obtained, as is universally reported, a promise of the Grand Vizir that he should not be beheaded. This claim had been urged on the ground of humanity; but in consequence of the obstinacy of the Grand Divan, the Grand Vizir was not able to fulfil his promise. The Armenian was beheaded in Frank clothes and with a Frank hat. One of the police tauntingly remarked, as I was told, to European bystanders, "You see we begin now to cut off the heads of Franks." The bill stuck up near the body also declared that he had been "taken in the dress of an apostate;" as if to wear European clothes was henceforth to be regarded as a sign that those wearing them had become apostates. These accumulated insults were regarded as addressed not only to the Christian subjects of the Porte, but to the Christian world. For many days after the event, it was spoken of with tears, trembling, and awe by all classes. Still it was very uncertain whether it would stand out prominently in Europe,



as an event pre-eminently worthy of attention.

But the remonstrances immediately addressed to the Porte by foreign ministers, were soon backed up strongly by instructions from their various courts; renewed representations were made, especially by the French minister, declaring the duty of affording protection to the Christian population, the inconsistency of such conduct as the past with the charter of the rights of the people given by the Sultan a few years since, and the impossibility there would be of the interests of Turkey being sustained by the powers of Europe, if such a thing should be repeated. In view of these representations, we have seen the President of the Grand Divan, upon whom the responsibility was thrown, dismissed from office, to show that the government as such was willing to condemn the act; and we have seen persons still higher in office wavering in their places. We see the Turkish government, which was gradually receding from the faithful execution of the new liberal institutions, obliged to promise that all its proceedings shall be hereafter conformed to them. The whole Armenian community perceive that they are not forsaken. And yet, from their familiarity with their own past history, they fear not a little lest they should ultimately become the victims of still greater oppressions, unless this interference of European powers in their behalf is to be vigorously followed up, and the Turkish government thereby prevented from taking vengeance on their community, for the indignity to which they have been obliged to submit in promising that such an execution shall not be suffered to occur again.

#### *Toleration of Missionaries.*

The following remarks, as bearing directly on the permanency of the missionary work in Turkey, will be read with pleasure by many at the present time.

The Turkish government is becoming fully acquainted with, and taking notice of, Protestant missionary labors in the empire. But as long as they are of several different nations, the blow which touches one will almost necessarily descend upon all, and enlist more than one power in their defence. It will also be very difficult to frame a provision against Protestant missionaries that shall not likewise affect Catholic missionaries, who are foreigners like ourselves. We have

but little doubt that our enemies have wished to devise plans for turning us out of the country; but even if they could succeed in inducing the government of the empire to engage in the attempt, we can hardly think that it would be effectual; because it would almost necessarily enlist governments against the project which feel that they have a call to protect the interests of Christianity here.

In presenting considerations like these to Americans, we may seem to be looking with too much interest to the help that comes from an arm of flesh. But all the assistance that can be secured to missionaries by foreign interference, is not a tithe of what the preacher of the gospel finds at home in the institutions of our country, which leave him and the whole community free to devise whatever means they may judge most expedient for bringing the gospel to bear on their followers. In this land, however, every privilege gained through foreign influence is so much freedom secured for the effectual preaching of the gospel. It is no wonder, therefore, as our own personal condition, and that of all pious men in the kingdom, depend so much on the bearing of the government towards us, that we watch with interest every thing that affects the conduct of "the powers that be." And as we know that it is God who ruleth among the nations of the earth, we discover in their movements not merely those petty political changes which diplomatists watch with so much eagerness, but the progress of his providence toward the ultimate and perfect establishment of the kingdom of his Son.

#### *Persecution.*

The readers of the Herald have been made acquainted, from time to time, with the trials through which the enlightened Armenians at Constantinople have been called to pass. The following statements show that the opposition which has hitherto fallen upon them, has by no means ceased. Indeed there are some indications that the enemies of the truth are about to put forth more vigorous efforts to arrest the reformation, commenced so auspiciously, than any which have been recently made.

Although the hands of our enemies have been so restrained from touching us, or persecuting to imprisonment or exile the followers of Christ, the effects of their intolerant spirit have been felt, in various ways, by the pious Armenians. Repeatedly has the patriarch himself, in the



principal churches, spoken of his vows, and those of other influential men, to give themselves no rest until they should have utterly rooted out this most offensive heresy. An ex-patriarch has fulminated a new bull in his diocese against all who should read or possess our books. A teacher of noble character has for months been excluded from his father's house, night and day, because of his attachment to the gospel. Another was formerly, on account of his straitened means, living with his brother, who allowed him a certain sum per month for his support. This, which was his all, he has forsaken for Christ, and he is now destitute of all means of support. He went to a distant place to teach a school of importance; but being found to be one who sympathized with the Evangelicals, they soon dismissed him. Still another teacher, well qualified to give instruction, was employed in one of the principal schools of Constantinople. At the end of a month, they found that he was one of those whom they maliciously call Protestants, and he was immediately discharged, receiving not one twentieth of what was justly his due for his services.

Another young man of fine talents was engaged in trade, in which he was successful. But persisting in avowing his evangelical convictions, his uncle, a man of high standing, who had almost adopted him as a son, commenced a series of persecutions against him. He admitted to his nephew that all the new views of the latter were eternal truth; at the same time, he besought the young man, for his own (the uncle's) honor's sake in the nation, not to maintain them publicly; he also offered to loan him any sum to enlarge his business. Being unsuccessful in this, he tried to get him away from Constantinople; then he forbade him again entering the house where he had found a home from his youth; he went so far as to exert his utmost influence to prevent any debtor of the young man from paying him. Finding all these means ineffectual, he presented a demand against the young man's own father for a pretended debt of ten thousand piastres, threatening that he would certainly make the father pay it, unless he would force his son to cease learning English, or having any intercourse with Americans.

One of the latest examples of the gospel hating spirit is found in the conduct of one of the most influential individuals among the Armenians. Visiting at the house of a son-in-law, he saw there a copy of the new translation of the

Armenian New Testament. He rose in great anger, and, taking the sacred volume, threw it, and a tract on self-examination, into the fire, exclaiming, "Never let me find such a book in the house of one of my relatives!" We are happy to say that his son-in-law has already obtained possession of a second copy to replace the one which he lost.

The following instance of persecution "for righteousness sake," can hardly fail to enlist the sympathy and the prayers of Christians, wherever it is known.

A beloved brother, a priest, had been for weeks threatened with persecution in the city. To avoid it, and, at the same time, to labor for the good of his nation, he undertook a long and difficult journey, for the purpose of preaching the gospel. During eight months he was engaged in preaching in the cities and villages of Asia. And when they persecuted him in one city, he went to another that he might experience the same thing there also. In some places he found but a few ears ready to listen; in others his room was crowded with eager hearers. But he could not remain in any place long before the clergy excited such opposition that he was obliged to leave. Of all the results of his preaching, we may never be informed; but it occasioned so much stir, that letter after letter came to the patriarchate, complaining of the invasions that this wolf, as he was called, was making upon their flocks. Just before he arrived at the port from which he designed to embark for Constantinople, on his return from his journey, letters were sent to him from his brethren here, urging him not to come, lest the evil designed against him should befall him. This hint, we would gratefully recognize, was first made by one high in office, whose heart God had moved. On his arrival at that port, he found that other dangers awaited him; for men of rank of his own nation, hearing of his expected arrival, had conspired to seize him, and send him bound to Constantinople—for the Lunatic Hospital! But there also God raised up friends for him, who had been present at the councils of the ungodly. Immediately on his arrival, therefore, he found that it was inexpedient for him to follow the advice he had received not to come to Constantinople; for if he should remain where he was, he would certainly be seized and arrive in Constantinople, not free, but a prisoner. Since his return, several weeks ago, he

has been, thanks to God, unmolested by any one.

Under date of December 11, Mr. Homes says, "It must now be recorded that this servant of God was seized last Sabbath, as he was coming out of church, and thrown into the patriarchal prison. May God guide him and us in this new and painful manifestation of the persecuting spirit. These Armenian brethren need our prayers."

### *Effect of the Persecution.*

These trials and persecutions of our brethren which I have narrated, are but a part, a small part, of what might be recorded. Nearly all who manifest a desire to submit themselves to plain gospel truth, find that those "who will live godly in Christ Jesus shall," in one way or another, "suffer persecution." And we are rejoiced that, amid so many trials, the brethren remain steadfast, and are willing to endure hardship for the sake of the gospel. We see them to be daily growing in grace, and in the knowledge of the Lord Jesus Christ. Taught, as so many of them are, mainly by the reading of the Scriptures—the Holy Spirit enlightening them in answer to their prayers—we are lost in wonder and thankfulness, as we contemplate the similarity between the effects produced on character here, and those which are beheld in our own country. We see them fortifying themselves, in the day of comparative tranquillity, for the evil days of a more bitter and general persecution which they may expect. Perhaps there is not one of them, who, in the eyes of his more worldly countrymen, is not injuring his temporal prospects by the zeal he manifests, and the time he spends for the sake of the gospel. Many hours of every week are devoted by them to hearing the gospel preached, or to private and social study of the word of God, or to preaching the truth to their countrymen, or in devising means among themselves for its farther spread. And although the most active are not rich in this world's goods, they regularly, in various ways, contribute of their substance to aid the great cause, giving, in proportion to their means, as much, if not more, as the same classes at home. Without the name, they are in effect missionaries, scattering the good seed in every quarter of the city.

The character of the change wrought in the hearts of these Armenian disciples, is shown by the spontaneous desire which

so many of them have manifested to obtain a better education. And they always understand by *education*, not a knowledge of languages, such as will enable them to earn money, or of the sciences, that they may gain reputation, but the best equivalent that can be afforded them for a theological education, so that their labors may be more useful. They wish, they say, to be able to expound the Scriptures in their own language.

The mission seminary is admirably adapted to supply the deficiency which these brethren discover in their previous education. By affording the requisite facilities to persons of this description, it will become more and more, what it is designed to be, an institution which shall send forth competent pious teachers to assist in the mental and moral illumination of the whole nation.

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### **BROOSA.**

LETTER FROM MR. POWERS, OCTOBER  
28, 1843.

### *The Past and the Present—The Spirit needed.*

MISSIONARY operations were commenced at Broosa in July, 1834. Mr. Powers joined Mr. Schneider in February, 1835. This letter is introduced by a brief review of the trials which they were called to encounter in the earlier history of their labors.

Communications from this station, in former years, have abounded in painful accounts of opposition from the priesthood, persecution, and the suspension, or utter abandonment, of our plans. After engaging in some promising department of labor, it happened, not unfrequently, that even before our letters conveying intelligence of the same, could have reached the Missionary House, a storm had swept over us, and blasted our fondest hopes. Individuals have come under our influence for weeks and months, and our hearts have been cheered with the prospect of their speedy conversion to God; when, suddenly, all intercourse with the missionaries has been forbidden—on pain of excommunication, it may be—and we have not seen these hopeful inquirers again for half a year.

Sometimes the providence of God has seemed to be against us. On one occasion of fearful opposition, when all intercourse with us had been interdicted, and

the people were prohibited from renting us their houses, or suffering us to reside in those we had rented; when Mr. Schneider had received peremptory orders to quit his dwelling before another Saturday night, and had been for weeks searching in vain for a habitation;—at that time, I well remember, a terrible conflagration broke out in the city, and for hours proceeded in a direct line towards my house. Then it was, while standing within that emptied abode, and waiting to see it burned to ashes, that we said to one another, "And is the Lord too against us?" The Lord, however, was better to us than our fears. The fire was arrested; my house was preserved; my effects were restored to their places; and, before "another Saturday night," Mr. Schneider and family were comfortably provided for in another part of the city. The Lord turned back our captivity, and, from that time to the present, scarcely a lisp of opposition has been heard.

Having referred to the numerous facilities which the missionary now finds at Broosa, to aid him in the prosecution of his work, Mr. Powers remarks, that "the general indifference that prevails in respect to all spiritual things is deeply felt by us. We mourn over it; we pray over it; we sigh for the descent of the Holy Spirit. Never, apparently, was there a sifter time for God to work. Much light has been shed abroad upon the public mind; truth is finding its way to the consciences of men; a conviction of personal unfitness for heaven is extending in every direction." He then adds, "We have also among us the regular, appointed means of the great salvation."

Is it the preaching of the gospel that God has appointed as an instrumentality of the first importance in saving men? Messrs. Schneider and Ladd preach regularly on the Sabbath in Turkish and in Greek. For three years, a service in Turkish has been maintained with scarcely an interruption. Alas! that so few should avail themselves of the opportunity thus afforded them to learn what God has revealed to man, and what man must do to secure the favor of his Maker, and an eternal residence with him in his blissful presence above.

Is it Bible class instruction that God signally blesses to the conviction and conversion of men? This we have weekly. Is it a regular course of theological instruction for those who are to become 'guides of the blind, a light of

them which are in darkness, instructors of the foolish, teachers of babes,' which is needed in the reformation of any community? This we have. Since my return to Broosa, it has been my delightful privilege to give such instruction to a few pious young men, some of whom have been more or less under our instruction for years, and a few of them, indeed, almost from the commencement of our residence among this people. These young men, so far as human instrumentality is concerned, are the right arm of this station. It is after all through them that we operate most efficiently on the people at large.

Is it the Sabbath school that holds a prominent place among the means which God employs for the building up of his church? This too we have, I should unhesitatingly reply, were it not for the fear that before this reaches you, the half dozen children whom I have gathered into such a school, may be dispersed. Two or three months ago, I invited some of the children immediately about us, whose play and noise disturbed us much on the Sabbath, to come to my room, promising to entertain them for an hour or two, which I did by reading to them the Scriptures. They now come regularly, and seem much interested. Last Sabbath they repeated the Lord's prayer in Turkish, having previously committed it to memory. This prayer the Armenians are accustomed to repeat in their ancient and unknown tongue at table. A little girl, seven years old, one day at table, instead of saying this in Armenian, which none understood, repeated it in Turkish. The mother was so delighted that she came to me the next day, wishing me to give her the meaning of some other prayers, which they repeat without at all understanding them. This nucleus of a Sabbath school is dear to my heart. I pray God that it may prosper and greatly increase. I always loved the Sabbath school; but I never loved one as I do this.

What then wait we for but the blessing of Almighty God? There is among this people a preparedness of mind for a revival of pure and primitive Christianity, such as has not before existed since the beginning of our residence among them. But the life-giving presence of the Holy Ghost is wanting. We wait to hear, "Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain that they may live." For this we hope; for this we labor; for this we pray.

## Madura.

## JOURNAL OF MR. CHERRY.

*A Casualty—Cases in Surgery.*

THE station assigned to Mr. Cherry is Sivagunga. A few extracts will first be taken from his journal, for the purpose of illustrating the variety of labor which the missionary is frequently called upon to perform.

Aug. 8, 1843. This afternoon a brother of the head mason fell from the upper window of the steeple, thirty-eight feet from the ground! He was immediately taken up by those present. At first we all supposed that he was killed by the fall—as the ground beneath was very hard. But a merciful Providence had otherwise determined. More than a hundred people collected in about five minutes, and many of them, being relatives, began to wail and weep so bitterly that one could scarcely think of any thing for the man's relief on account of the confusion. He was laid down at the side of the church to die; but on discovering that he could breathe, I directed some of the by-standers to bring him to the house, and set a guard to keep off the crowd. He was laid on the verandah, and upon examination I found that his left wrist was dislocated, and near to it the outer bone of the arm broken.

We were placed in most trying circumstances. The man was suffering most intense pain from his injuries; and more than a hundred persons stood near him, expecting every moment that he would die. Should he die, I felt that the whole community would consider it a visitation of their angry gods, whose wrath, they would say, had been stirred up in consequence of the man's working on a Christian church. I knew that the brahmins would derive a constant and powerful argument from his death, with which to work upon the superstitions of this ignorant people. The cry was already raised, "This came from working on a Christian church!" I looked toward Madura; but no physician was there for whom I could send.

Under these circumstances, shut out from every earthly help, relying on our heavenly Father alone, I resolved to attempt a cure. I tried to bleed the man in the broken arm, but failed in the attempt, as the blood would not run. I then tried the other arm and succeeded. In a few moments, to my great joy and

the joy of his friends, he spoke and said, "I feel better." After bleeding, I set his wrist and splintered it. I then put a large plaster on his side, gave him a gentle cathartic, and told his friends that I thought he would get well, and they might now take him home. This they refused to do, saying, "a miracle has been performed, and only a continued miracle will keep him alive; therefore he must stay on your premises." To this I consented.

9. The man who fell is yet spared, and is doing well. A great many people have come to see him, and they greatly wonder that he lives.

17. The young man is now quite well. He has left our premises, and is able to walk about town. For this great mercy we praise the Lord.

18. This afternoon a man has been brought to me, whose leg was broken about six inches above the ankle by having a large stone thrown against it. About fifty persons came with him to see what would be done. Some said the padre would cut it off because it could not get well. Others said "He will cut it off and stick it on again." Upon examining the case, I found that both the bones had been broken entirely off. The man was to me a stranger, but he bore the examination very patiently. I set the bones as well as I could, and let his friends take him home.

19. To-day a little boy was brought to me; he had fallen from a wall, and broken his arm above the elbow. His parents laid him down on the verandah, and bowed themselves to the floor, entreating me to cure him. I set his arm in the best manner I could; and after splintering it and tying it in a sling, his parents carried him home with much rejoicing.

30. This morning the Rajah sent his horse-keeper, whose son had his arm broken yesterday, and asked if it could be cured. He sent him yesterday with his *salaam*; but finding that we were absent, nothing was done except to tie a piece of plaitain leaf around it. To-day the arm was so swollen that I could not find that there was a bone in it. I bandaged it, applying spirits of turpentine with salt and vinegar to reduce the swelling.

31. To-day the horse-keeper's boy was brought again. The swelling had subsided, so that I was enabled to set the bone, and splinter the arm to keep it in its place. Whether the lad will be able to use his arm again, is doubtful.



**Sept. 1.** To-day all four of my patients with fractured limbs have been to see me. The first three seem to be doing well. The young man who fell from the steeple has almost entirely recovered. The last case, the son of the Rajah's horse-keeper, is yet doubtful.

Under date of September 6, Mr. Cherry writes, "The horse-keeper's son is getting well."

#### **Cholera—Baptisms—Visit to Vadavilka.**

The comparative exemption of those who are connected with our missionaries in India from the ravages of the cholera, has been repeatedly mentioned. It deserves a grateful acknowledgment from all who are interested in this enterprise.

**4.** This evening, after meeting, one of the boys who has been longest in the school, was attacked by the cholera! We have given medicine, and prayed that the Lord will give efficacy to the means used for his restoration.

**5.** The lad who was attacked last evening, has recovered; for this we praise the Lord. The cholera has been raging violently of late, and more than half the population have fled to the villages. As it was last year, so has it been this; while the heathen have died at the rate of from fifteen to twenty a day, the Lord has preserved us, and not one has fallen who were in any way connected with us.

Two of the individuals referred to in the following extract—Mootoo Swamy and Oodiyar—were mentioned in the last communication of Mr. Cherry, published in the November Herald. Oodiyar (a term of official rank) is there represented as saying, "I received Romanism because it seemed to me to be nearer the truth than heathenism; and I let it go to receive Protestant Christianity, because it seems to me to be the truth."

**6.** This has been an eventful day. In the morning I preached, preparatory to the sacrament, from the text, "This do in remembrance of me." The house was well filled, and the season was one of unusual interest. Three Romanists and one heathen stood up before the congregation, and, having made a public renunciation of their former creeds, professed to receive Christ as their only Savior. They were then admitted by baptism to the privileges of the church. Two of the Romanists are heads of families. Their names are Mootoo Swamy-Pully,—who presented a son and daughter for baptism,—and Oodiyar, a head man at Vadavilka,

a village of Romanists, twenty miles eastward. The other Romanist is a young man who has been in our employ during the last two years. The heathen is a Sivite of the strictest order; he was surnamed "Abraham." He also presented a son and daughter for baptism. The son was named Asa Fitch, and the daughter Amelia Champlin. Mr. and Mrs. Crane were with us to witness and enjoy the pleasure produced by such a scene; Mr. Crane assisted in the exercises at communion; and in the afternoon he preached from the text, "Their sorrow shall be multiplied who hasten after other gods." The congregation gave good attention, and I trust, while "the law written on their hearts" approved the solemn truths, they were persuaded to examine these things more seriously.

On the 18th of September, Mr. Cherry left Sivagunga for the purpose of visiting Vadavilka and the intermediate villages. He arrived at the former place on the morning of the following day. Here he secured "an old hut," which he used as a Tract depository. During the day, many visitors called to see him.

While holding a meeting with a few who had collected, a school teacher, from a village fifteen miles distant, made his appearance. In a few minutes, another teacher, from a village two miles distant, came in; and before I had done talking, a woman arrived from a village ten miles from this place. After the meeting, the first mentioned teacher reported that he had come to inform Mootoo Swamy that he (himself) had been publicly excommunicated by the Romish priest, and that several families in his neighborhood had requested him to ask Mootoo Swamy to write and tell me that they were waiting to see me for the purpose of conversing on the subject of Romanism. Next came the woman. Why have you come? "My husband sent me to call Chinna Tumbe—Mootoo Swamy's brother—to our village." What does he want of Chinna Tumbe? "I don't know; they are talking about his going with them to Sivagunga." Why do they wish him to go with them to Sivagunga? "I don't know; do you think they tell women about their business? All he told me to do or say was, 'Go call Chinna Tumbe to go with us to Sivagunga.'" Knowing what her husband and others wished better than she did, I did not question her very closely; I sent word to her husband, however, that I would be at home on Friday. These were incidents so unex-



pected, as to time and place, that I could not but feel that of a truth the Lord is causing this people to awake from their sleep of ages. In the afternoon I visited a bazar about four miles distant from Vadavitka, where a thousand people were collected from the region round about.

### *Interesting Inquirers.*

23. This evening has been very pleasantly spent with Chinna Tumbe—the brother of Mootoo Swamy—and four head men in the village of Pa-hine-john. These are the men who sent the woman to Vadavitka, as already mentioned. They appear very ignorant in respect to spiritual things, though all of them can read. The oppression of the Romish priest has led them to feel that they are deceived, and that in reading our tracts they have learned about a better religion, concerning which they wished to inquire and receive instruction. Our conversation was long and to me very interesting. When we parted for the night we knelt in prayer to God that in all things he would direct and guide us. I invited them to remain over the Sabbath, to which they consented.

24. Most of this day has been spent with the men I conversed with last evening. Their minds seem very much awakened from their long sleep, and so far as man can judge, they appear anxious to know the truth. The Bible is to them a book full of wonders. "Our priests never told us of these things," said they, as its doctrines were read to them from the holy page.

25. Our congregation has been large and attentive. The head men were present at our three services. They found the truths preached and the manner of worship adopted by Protestants a thing entirely new to them. They said, "Will you give us such wisdom?—these are the truths we want. We are convinced, and we promise you that we shall have no more to do with our foolish ways. If you will send some one to teach us, we will come under your mission as learners; and if you will build a church, we will be responsible for the expense, if we leave you." "Whom shall we send, and who will go for us?" I promised that I would present their case to the mission and ask for a teacher of God's word to be sent to them. Alas! whom can we send into these fields, where the spoiler has so long triumphed, but where the people are crying for missionaries to teach them the way of truth?

It is truly lamentable that there should be so few laborers in a field which is becoming so white unto the harvest. The reader will bear in mind that missionaries, from time to time, at other stations are sending reports to us of equal, if not greater, interest.

Under date of October 26, Mr. Cherry adds the following remarks in illustration of the foregoing extracts.

The four head men, of whom I spoke on the last page, are waiting to have me visit their villages. In a former letter, I wrote a few words concerning my stay among them on my return from Vadavitka. These four men are the principal among nine head men, all of whom have requested me to take them and their people under my care. In the nine villages in which they reside, there are from five to seven hundred souls; but the villages which, in some degree, are under their control, contain some five thousand people. They are of the Sharnar caste,—the same among whom Mr. Rhenius labored so successfully. All of them, or nearly all, are Roman Catholics, (that is, they are partakers of the sins of both Rome and India). I have no doubt, if we would consent to do as many good men have done, that I could receive nearly all of them by baptism in a few weeks.

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LETTER FROM MR. LAWRENCE, OCT. 4, 1843.

### *Cholera—More Laborers needed.*

Mr. Lawrence is stationed at Dindigul. The present communication is his semi-annual report. After alluding to the health of himself and family, which has been unusually good, he makes the following interesting statements respecting the cholera.

This disease has made frightful ravages since the year commenced; but all connected with the mission, who have been attacked, have been restored, through the blessing of God upon the remedies administered. We count it a great mercy that we are permitted to feel as little alarm during the prevalence of this terrific scourge, as we do in cases of ordinary sickness; so sure and safe is the administration of calomel and opium. The people, both in town and in the neighborhood, begin to discover this; and I am happy to say that the missionaries have been instrumental in saving many

lives. It is much to be feared, I had almost said, firmly to be believed, that as many are carried off by drugs and improper treatment, as by the cholera itself, during its prevalence. The system of native practice is little else than the most outrageous empiricism.

The subjoined statements show very clearly that this station ought to be strengthened.

By vote of the mission at our meeting in April, Mr. Crane and his family were transferred to Madura. This change has imposed upon me a double amount of duty; while, at the same time, it has bound me much closer to the station. There is certainly a gratification in having so much on one's hands as to leave no time for idleness; but surely there can be little satisfaction in seeing the ripened harvest unreaped at our door, and all the fallow land around us left unbroken and unsown. There is ample room for four missionaries in Dindigal; each may have his own system of operations, and keep his native assistants hard at work. We are in the centre of a population numbering, according to official returns, 222,000; and they will probably not be reached from any other point, at least during this generation.

The schools which are dependent upon this station, appear to be conducted very much as heretofore. The Boarding School for boys has suffered in consequence of the removal of Mr. Crane. The Sabbath exercises are held at 8 A. M. and 4 P. M. The morning service is usually as fully attended as the place of meeting will allow. At the afternoon service, about one hundred are present. Mr. Lawrence does not insist on the attendance of the free school children, except in the morning.

#### *Native Church—Romanism.*

As to the character of our church members, I think I may say that hope predominates. There are tares probably with the wheat; but there is wheat. Some fruit has been gathered which never could have come of thorns and thistles.

One church member has died, an example of suffering affliction and of patience. Some have blessed when they were reviled; others seem to be praying always with all prayer. Yet is it at all strange that we have repeatedly to say to those who were so recently darkness, "Now ye are light, walk as children of the light; let him that stole, steal no more; lie not one to another; be not

desirous of vain glory, provoking one another, envying one another?" Thus do we preach, and thus they believe. It is but a few days since I had occasion to call two of our church members before me, and to urge this last admonition upon them; and I can thankfully add concerning the offender, as did the apostle, "Who is he that made me glad, but he that was made sorry by me?"

In conclusion, Mr. Lawrence adverts to the state of the Roman Catholic population in the vicinity of Dindigal.

Of the community around us, I have much to say. At present, however, I will only remark that there are two places in which there appears to be an imperious necessity for more labor than we can possibly bestow. In the neighborhood of these two places, or in the places themselves, there are several Roman Catholic families who have declared themselves ours; and they are so connected with us that it is scarcely possible to let them drop from our hands, without yielding them a prey to the spoiler; and would there be no moral guilt in remitting this trust? But these two places are not all. The whole Roman Catholic population has been stirred by the quarrels of their priests, like the waters mentioned by Ezekiel, which the young lion of the nations, the whale in the seas, troubled with his feet and fouled with his rivers. Now that this whole population—more than 12,000 souls, if my information is correct—are thus moved, and their priests thus casting up mire and dirt, what voice but His who calms the sea, what gospel but the gospel of Christ can bring order out of chaos, or give peace, intelligence, and happiness, where all is now disquiet, ignorance, and wretchedness? Assuredly, your present strength here is not adequate to the emergency, and if the progress towards Protestantism for two years to come, shall continue as rapid and decided as it now is, we cannot wait for young men from our seminary. We must have more missionaries, men who can go out with the best help we can find at our hands, and take their stand hard by the beaten track of these other shepherds. No doubt Protestantism can do with fewer imported missionaries than Romanism can; for truth is mighty and strong of herself.

Under date of November 9, Mr. Lawrence says, "The cholera is raging around us as if the Lord were fulfilling the Scripture, 'The nation and kingdom that will not serve thee shall perish.'"

## Madras.

LETTER FROM MR. WINSLOW, NOV. 18, 1843.

*Burning of Widows—British Influence.*

FEMALE immolation, though prohibited in the provinces of Hindostan which are under British rule, is still frequent in the independent states; and repeated instances have occurred in which females, instigated by brahmins, have left the British territories to evade the law, and have

actually sacrificed themselves in the adjoining districts. In contemplating the moral condition of India, therefore, we ought to number the *suttee* among the abominations of its religion; and if the victims are fewer than they once were, it is only because a foreign arm has mercifully interposed.

An instance of female immolation has recently taken place in Gwalior, a protected state in northern India. The following account of this barbarous transaction was published in Agra, a few days after its occurrence. Mr. Winslow has sent it to this country, as it affords another illustration of the unchanging spirit of brahminism.



A brahmin died on the 19th of October, leaving a young wife, aged seventeen, and other relations, but no children. On the morning of the 20th, the woman declared her intention of sacrificing herself upon the funeral pile of her husband; and, a wealthy native having offered to defray the expenses, preparations were made on a grand scale in a secluded spot, about two miles from the Lushkur. A spot was chosen in the dry bed of a muddy, and four large posts, eight feet high, were fixed, on which a sort of scaffold of dry wood was formed, and underneath it were layers of the driest wood and cowdung, sun-dried, with other inflammable materials, so as to burn briskly when set fire to. The preparations were completed about twelve o'clock, soon after which the procession set out. One of the deceased's relatives went first, bearing a small vessel containing fire, and was followed by the women

and others of the family, and in the rear came the corpse borne by four men on a charpoy. Considering the preparations which had been made, comparatively few natives followed the procession, which moved at a slow pace. On reaching the pile, the "sacrifice" appeared to view the preparations made with a look of exultation, and took her seat by the dead body which had been laid on the ground at a little distance, where she remained upwards of two hours, surrounded by a host of brahmins of both sexes, performing numerous ceremonies. When the body of her husband was taken up and placed on the scaffold, over which a considerable quantity of dry straw was strewed, and oil and ghee poured, the woman, having walked thrice round the pile, mounted it, apparently with some reluctance, by clambering up on the outside, amidst the shouts of the assembled spectators. She took her seat on the right, and, after a

short ceremony, putting her arm under the neck of the corpse, with much composure, stretched herself beside the body, adjusting the hair of her head and her clothes. A considerable quantity of wood was now put over what I may call the two bodies, when a tremendous shout of applause rent the air, with clapping of hands and other tokens of satisfaction. About a quarter of an hour was now spent in making the requisite preparations, when torches were applied to different parts of the pile. No sooner did the flame arise, than the unfortunate victim, unable to endure the suffocation and pain, struggled vigorously to extricate herself from the pile; and as the flames waxed more fierce, her exertions became almost supernatural, till at last, with a tremendous spring, she landed on her feet, about ten paces from the pile, and entreated the bystanders to save her from what she felt was too great a trial. The brahmins, however, insisted on her remounting the pile and undergoing what was her own choice. She refused, and was instantly cut down with a sword, and thrown upon the flaming pile. It so happened that several Mussulmans of the Alleegole were present, and, abhorring the inhuman act of the brahmins, commenced upbraiding them. Words and abuse ensued, till the Moslems, enraged, drew their swords, cut down a Hoozooriah, and wounded several. The multitude of spectators soon dispersed; and thus was finished a ceremony at which every feeling mind must revolt with disgust. Many such instances, however, occur; and force or stimulating drugs are always had recourse to, to compel the unfortunate victim to undergo the cruel sacrifice.

The following comment upon this melancholy event is subjoined by Mr. Winslow.

I send the foregoing account of a recent transaction, as, though suttees are abolished in the countries of India under immediate British rule, it serves to show what their situation was till recently, and what is now the condition of all parts of India where brahminism still reigns without control. Not long since, a suttee was attempted at Jalna. The unhappy widow was rescued from the flames by an English gentleman; but she died soon after, as was supposed, from poison. These are the gentle brahmins, and this is the fruit of idolatry.

In the Company's territories, though suttees are not allowed, and infanticide is prohibited, the death both of widows and children is, no doubt, frequently

brought about by other means than open offerings on the funeral pile and in the sacred waters. In case of children or other relations becoming Christians, or when there is fear of their becoming so, poison is often administered. Of this there have been recent instances. Thus "the dark places of the earth are full of the habitations of cruelty."

It is reported that twelve women were recently burnt upon the funeral pile at Lahore. This wholesale immolation grew out of the late assassinations in the Punjab. One wife and three slaves were consumed with the body of Rajah Dhyen Singh.

The recent disturbances in the Punjab appear to be preparing the way, in the providence of God, for the introduction of British authority, and, consequently, of the blessings of Christianity. It is a remarkable fact that wherever the power of England is established, and by whatever means, a way is opened for the gospel of Christ. Upon this point Mr. Winslow makes the following remarks.

In the present state of British India and Ceylon, which are as open to the gospel as England itself, in the occupation of Penang, Singapore, and a part of Burmah, and in the extensive openings now made into China, we cannot but see the hand of God manifest in the extended rule of this colossal power. The large territory of Scinde is now annexed to the Company's dominions. May the church of Christ be faithful to improve these opportunities for sending out the Gospel!

The extension of true religion among those connected with the British rule in these lands, the abolition of slavery in Ceylon—now finally accomplished—and in India, and the almost entire separation of the government from all connection with the idolatry of the natives,—all are signs of good, which should excite the gratitude of those who love the Savior, and the souls of their fellow men. The fact that the English come to this part of the world only for a time, looking upon England still as their home, and the consequent connection maintained by them with the mother country, and their infusion into the elements of society here of the principles of that land, by constant accessions from it, keep up a tone of feeling which is seldom found in colonies, and, with some disadvantages, is highly favorable to the gradual elevation of the country. It prevents foreigners here from sinking down to a level with the natives.



## Ceylon.

GENERAL LETTER FROM THE MISSION,  
NOVEMBER 17, 1843.

*Introductory Remarks.*

THE last annual meeting of this mission was held at Batticotta on the 13th of July, 1843. Mr. Poor was requested by his brethren to embody the statistics of the native churches, as reported on that occasion, and forward them to this country. The communication which has furnished the following extracts, was written in consequence of this request.

The churches under the care of the mission are seven in number. The accessions made to them during the year next preceding the annual meeting, amounted to forty; at Oodooville alone, twenty-two were admitted to the ordinances of the gospel. At Tillipally, "there are some eight or ten individuals who have requested baptism and admission to the church, and it may be charitably hoped that some of them are influenced, in making this request, by worthy motives. They are not, however, sufficiently marked cases of conversion."

"At Batticotta," says the General Letter, "there are fourteen or fifteen families, the heads of which are members of the church, and were educated in the Batticotta and Oodooville seminaries. These families form a new and interesting community. They are removed from their heathen relatives, and are living in separate families, under circumstances favorable to their regulating their households on Christian principles, and also receiving the advantages of Christian society. The moral and religious state of this little community, though composed of Christians of the first generation, forms a striking contrast with that of their heathen neighbors. But it is from the second and succeeding generations, if kept under Christian culture, that we may expect to witness the fairest fruits of our labor."

The reports submitted by the missionaries to the annual meeting, were pervaded by a strain of remark which may be embodied in the lamentation of the prophet, "Who hath believed our report, and to whom hath the arm of the Lord been revealed?" "This is a subject," says the General Letter, "which frequently arrests our attention, and one on which our minds are often painfully exercised. It is a subject which we would not dismiss with a mere passing remark. We would keep it prominently before us, till our hearts are suitably affected by it, and till we are moved to lay hold on the arm of the Almighty, that it may be stretched out for the saving conversion of the perishing idolaters around us."

"Our request to the churches in America, in behalf of ourselves and of the people of our charge, is this, that they strive together with us by their prayers, that every stumbling block may be taken up and every obstacle removed, and that we who are standard bearers upon the ramparts of the enemy's dominions, may be girded with might and richly endued from on high, especially that we may be enabled, in truth, and in the fulness of our souls, and in rich experience, to say, 'The Spirit of the Lord our God is upon us, because he hath anointed us to proclaim liberty to the captives and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of our God.' This whole passage appears to us to be one of great moral beauty, in its application to those who aspire to be the followers of their Lord and Master in the sacred office."

The General Letter next proceeds to a very full and interesting inquiry into the condition of the native church in Jaffna.

*Converts from Idolatry—Embarrassments.*

Our native church has been gathered from among idolaters—the idolaters of India. The import of this remark will vary in the minds of individuals, according to the different degrees of knowledge which they may have, as to what there is in India that goes to make up the aggregate of that abomination which we call idolatry. The more we become acquainted with the subject, the less we are surprised at the fact that idolaters, though instructed in the truths of the gospel, are not regenerated. Their conversion must be regarded as far more wonderful and more glorious, than the miraculous curing of the sick or raising of the dead. Wonderful, indeed, is it that any instrumentality that we are able to put forth, should be owned and blessed of God to their salvation! This remark would have weight even in reference to the conversion of nominal Christians; but we refer principally to that which is peculiar to this people, in consequence of their being part and parcel of an unchanging race which has been under the full influence of idolatry for thousands of years. It could not have appeared surprising to the Israelites, had they been called daily to surround the walls of Jericho for a period of seven weeks or months or years, without witnessing the overthrow of the city through the instrumentality which they exerted, if such had been the will of God. It must have been sufficient for their encouragement to be



assured of ultimate success, and to have the pleasure of hoping, in every successive circuit, that the long wished for blast would at length be blown, attended with the power of the Almighty. This allusion will convey some idea of the feelings with which we view the mass of idolaters from which the native church has been gathered.

To give some illustrations of the subject, we will suppose that an individual is savingly converted by the power of the promised Spirit. What is he to do? Where and with whom is he to live, and how is he to procure his subsistence? These questions have comparatively no meaning in America; but here they are unanswerable. Up to the hour of his conversion, the all absorbing inquiry had been, "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" Nor do these wants cease to pinch him after he has begun to eat and drink of the bread and water of life. On the other hand, these same interrogatories return with increased emphasis. Dismembered from his caste and kindred, he is, to a great extent, deprived of the scanty resources which he enjoyed before. Whether the convert be man or woman, old or young, single or married, he is encompassed by a host of difficulties, arising from the circumstances of age, sex, or standing in society,—difficulties touching the mode and means and facts of his subsistence. He is spoiled for all the common purposes of life, polluted in his person, and a renegade in the eyes of his countrymen. What then can the native convert do? Where and with whom can he live, and how can he obtain the necessities of subsistence? No one is competent to grapple with these questions, unless he has been appropriately initiated into the domestic habits of this people. Let this feature in the state of society be kept distinctly in view, when it is said that the native church in Jaffna has been gathered from among the idolaters of India.

The foregoing remarks deserve the most attentive consideration. To understand the piety exhibited by converts from heathenism, we must carefully examine the influences under which they are placed. It would be unjust, in the highest degree, to apply to a church member in Ceylon a standard which, in this country, is unexceptionable.

#### *History of the Native Church.*

The native church in Jaffna, so far as

human instrumentality is concerned, is the offspring of the school establishments in the district, more especially of the mission boarding schools. This might be clearly shown by a chronological notice of admissions to the church from the year 1819, when Gabriel Tissara and Nicholas Permander—the first teachers in our boarding schools—were received, down to the present time. The boarding school was an asylum where its inmates were at rest and in a new world. They had no occasion to care for what they should eat or drink or wear. They were pensioners on the bounty of Christians in other lands, and were under the immediate superintendence of those who exercised more than a parental care over them. Under such influences, what was to be expected from our beneficiaries? Certainly the very best that human nature would allow us to expect; nor have we been altogether disappointed in our expectations.

Immediately on their being admitted to the boarding schools, the first of which was commenced in January, 1818, they manifested great docility of character, and applied themselves with diligence and success to their studies. We were enabled to give the same direction to their studies and to their whole course of conduct, which we should have given, had they been our own children, designed, moreover, to be our successors in missionary labor. At an early period, we had pleasing evidence that some of them had received the truth in the love of it, and had given their hearts to the Savior. Those who exhibited the earliest evidence of being converted by the Spirit of God, were among the most forward and influential members of the schools; consequently their influence was most salutary upon their associates. The boarding school was a moral oasis in the desert; it was the whole world, in miniature, to those who had been received into it. They were easily weaned from their father's house, and learned to estimate the value of their existence, by what they were and what they hoped to be in the boarding school.

Under such circumstances, it was an important object with them to conform in all things to the wishes of the missionary, and thereby secure his approbation and favor. This most natural and amiable trait of character is worthy of special notice in this connection, as it has had great influence upon the members of our boarding schools, in inducing them to make a profession of Christianity by

baptism and admission to the church. The parents, at first, manifested but little interest in what was going on in the school. They were satisfied with seeing that their children were well fed, clothed, and instructed; and they little knew to what a transforming process their offspring were subjected. When the time came for admitting two individuals to the church by baptism, which took place in April, 1821, an alarm was sounded among the parents and the people generally; it was said that the children were becoming Christians,—an evil which could not be tolerated. On the night previous to the baptism, we had some reason to apprehend that an assault might be made upon us, for the purpose of rescuing the candidates from the threatened calamity. All, however, was quiet; and the candidates were admitted to the church under circumstances of deep interest, in the presence of a large congregation of natives. This event gave a new impulse to thought and feeling in the community. Though many denounced such proceedings as dangerous innovations, there was a gradual yielding on the part of parents and of the people generally, and a tacit consent that their children, while supported by the mission, might conform to the wishes of the missionaries in regard to a profession of Christianity.

It was soon found that the best scholars and most influential members of the boarding schools, and those who had the fairest prospects of obtaining a livelihood by their learning, were professed Christians. This discovery could not fail of having its full effect upon all connected with the boarding establishment. Instead of disgrace, as before, it came to be an honor to make a profession of Christianity; and this was regarded as the surest course to worldly emolument. Under these circumstances, it is easy to perceive, we too were in danger of being overwhelmed by the unexpected bursting forth of springs of water, which we ourselves had opened! For many years, we were alive to the danger and to the evil of admitting those to baptism who had not been born again by the Spirit, and thus prepared to stand in that hour of trial which, it was easy to foresee, awaited every young man after leaving the walls of the Seminary. We have not acted in the dark in this matter. Our course of preaching, our instruction to candidates, and our whole procedure in reference to admissions to the church, have been with direct reference to the crisis, when the question as to the genu-

ineness of their Christianity would be put to a severe and, in some cases, to a cruel test. It has for a long time been a deeply interesting question whether these exotics, which we have reared at so much expense and trouble, will endure the deadly blasts which we know await them as soon as they shall have been transferred to the moral deserts around us, where we have hoped they would bud and blossom as the rose. This problem is now in a course of solution; and we would caution ourselves against a too hasty conclusion in particular cases; for in some instances, when we were ready to pronounce the plants withered and dead, we have discovered decisive indications of life and thrift. We think that one generation, at least, should be allowed to pass away, before a final judgment in the case is pronounced.

It should also be stated that those precious and repeated seasons of revival, with which we have been favored, and which are the most prominent events in the history of our mission, were always closely connected with the boarding schools.

In addition to the progress of the boarding schools who have united with the church, considerable accessions have been received from the teachers and scholars in the Tamil free schools, and also from domestics and others in the employment of the mission. The history of their admission to Christian privileges was, in some respects, similar to that of the pupils in the boarding schools.

This is the extent to which we are able to proceed in sketching the progress of our native church. Hence it will appear that, with a very few exceptions, its members have been gathered, not from the general mass, but from certain select classes of idolaters who have been brought under the influence of the mission from secular consideration, and have, even in worldly circumstances, improved their condition, whether by becoming Christians in reality or by putting on a profession of the Christian faith. This may be a startling declaration to many, but the facts of the case should be distinctly known.

#### *Statistics—Character of the Communicants.*

The accompanying table presents a general view of the churches connected with this mission.



ciples of benevolence, which prompted American Christians to establish missions, and to use means for gathering churches from among the heathen. Its mercenary spirit is to be ascribed, in part, to the peculiar circumstances in which they have been brought forward to their present standing. The feeling is that it is their privilege to receive, and not to give. It is true that in the beginning they had nothing to give. But now that many of them are acquiring property by the education they have obtained, it is to be expected that they will bear their part in sustaining the system of benevolence now in operation among their countrymen. We are laboring to train them to the practice of this important branch of Christian duty and privilege; but we have too much reason to adopt the language of the apostle and say, "All seek their own, and not the things which are Jesus Christ's."

8. We have from the beginning regarded credible evidence of repentance and faith in Jesus Christ as essential requisites for admission to the ordinances of the gospel. We were aware of the evils, even in a Christian land, of admitting unconverted persons to the church; and we have had before our eyes the disastrous effects of the system, pursued by the Dutch, of baptizing unconverted heathen. But notwithstanding our principles, and these admonitions to circumspection and caution, cases are continually occurring which awaken our fears that we may have mistaken the character of applicants to a greater extent than we were aware. The state of the church is admirably set forth by the parables of our Lord, as recorded in the thirteenth chapter of Matthew. Those parables have been our manual in relation to this subject, and have afforded us unflinching encouragement and support.

Were we to give the chapter of our sorest trials with the native church, the caption should be, *Peter and Judas acting out of character*;—Peter, even "Simon Bar Jona," acting the part of an adversary and a traitor in denying his Lord, and Judas Iscariot, who had a devil, acting for years the part of a disciple and apostle of the Lord Jesus!

Upon taking leave of this unpleasant topic, the missionaries make the following allusion to themselves and to their labors.

While speaking thus freely of the deficiencies and deformities of our native churches, we, especially the senior pas-

tors of the churches, ought as freely to admit that in them we discover too much of our own image, and much that should humble us before the Lord; and in this way we would render the recital of their failings the means of instruction to ourselves. It is natural, if not scriptural, to suppose that converts from heathenism will, to an obvious degree, bear the impress of those through whose instrumentality they have been converted. It is surprising, and, in the way of contrast, affecting to read in what strains of unqualified approbation and joy the great apostle to the gentiles speaks to and of those, whom he was instrumental of gathering into the church. One obvious and practical deduction from a comparison of his disciples with our own, is that if we would have Paul's converts, we must more fully imbibe his spirit and walk in his steps.

#### *Prospects of the Native Church—Ground already gained.*

The conclusion of the General Letter will show that, however much the missionaries may have been tried by the defective piety of their professed converts, they are by no means discouraged. They go forward in their labors with hope and confidence.

By the good hand of our God upon us, we have taken many out-posts, and some strong holds; and, from the heights which we have reached, we may leisurely survey the extensive dominions of the adversary, believing that what we have hitherto done is only preparatory to the final subjection of the whole to our Lord and Master. On this point we shall mention several particulars, as the ground of our belief and anticipation.

1. Our hearts are set on the spiritual prosperity and final salvation of the four hundred and sixty church members now living. "With all their faults we love them still," and regard them as justly entitled to our best and continued services. They are not, indeed, what we could wish them to be; nor are they what we believe they will be. Though they have given offence to their family connections, and are objects of displacency to the heathen generally, for becoming Christians; they hold, in important respects, a commanding influence in the family circle, and in the community; and this influence, from the nature of the case, must increase.

Wherever they go, they are personally



concerned to interest their countrymen in favor of Christianity, in order to make way for their own labors. And it is a pleasing consideration that, from the nature of their education and training, they are much better fitted to aid in the promotion of virtue and religion, than in the promotion of heathenism. This is true even if they should apostatize from the faith. They must obtain a livelihood by teaching what they have learned. A considerable proportion of the native church members are married, being equally yoked; and their children are under the watch and guidance of the church. These Christian families must make a place for themselves; and every step in advance will be an aggression upon the domains of idolatry. We shall of course have a stronger hold upon the second generation, and we shall be aided in our attention to them by experienced fathers and mothers.

2. We have not yet done with the sixty-two persons who have been excommunicated from our churches. Most of them are young men of education and of good standing in society. They are a peculiar class, and cannot pass unnoticed; and wherever they are known, they are regarded as *pillars of testimony*, bearing involuntary witness to certain portions of Scripture truth, and illustrating the principles of discipline in the church. They cannot avoid having severe controversies with themselves; and from present appearances, our hope is that there are some Peters among them, who, though now living in the denial of their Lord, will receive ere long a look, or a rebuke from him, that will melt their hearts, and bring them back to the fold whence they have strayed.

3. The young men who have been educated in our boarding schools, but who have not joined the church, are an interesting class of the community, and sustain an important relation to the mission and to the cause of Christianity. Nearly all of them were convinced of the truth of the gospel; and many of them would have made a profession of their faith, had they not been deterred by their heathen relatives. Though they are now widely scattered, special means are used for keeping up an acquaintance with them, and for harrowing in the good seed that has been sown in their hearts. We request, therefore the co-operation of their benefactors in America, that they will aid us by their prayers in this second series of labors in behalf of their beneficiaries. Their accession to the native

church would double its size, and greatly extend its influence.

4. While contemplating the future prospects of our infant churches, we cannot but inquire with interest, "Where are the tens of thousands of both sexes, who, for the period of a generation, have been instructed in the principles of Christianity in the village schools?" Multitudes of them are, we believe, waiting for a change of times, when they will feel at full liberty to act according to the light and knowledge which have been imparted, and voluntarily place themselves under the instruction and guidance of the mission to which they must feel themselves so much indebted.

5. Several points have been gained which are of primary importance to the extension and prosperity of the native church. We have gained access to the people for the purpose of delivering the gospel message. The interests of the mission are, in some form, interwoven with the population of almost every village within our limits. We are well known to the people, and we fully understand the position which we hold in relation to them. We have outlived some of the evils of our system, arising from the very great pecuniary benefits which we have conferred upon the people, and which they may, to some extent, have mistaken for bribes to induce them to receive our religion. The distinctive object which we, as missionaries, have in view, is now comparatively well understood, and we have a fairer opportunity than heretofore, of presenting the claims of Christianity and the offers of salvation through Christ upon the proper basis of their own merits. The system of idolatry has received a shock from which it cannot recover. Multitudes in the province have become deists and infidels, it is true, but with the word of God in their hands and in their memories. Nominal Christianity is gradually prevailing; and, by its prevalence, it is becoming more and more easy for all who wish to do so, to place themselves in circumstances favorable to their hearing and obeying the gospel.

The whole district is indeed an extensive field in which the precious seed has been most bountifully sown. And perhaps never were the laborers brought more fully to a stand, from a feeling of self-despondency in producing a crop, and of absolute dependence upon the rain of heaven. Under these circumstances, will not the Lord of the harvest cause the dews of heaven to descend,



and even floods to be poured upon the desolate earth?

6. But the fairest prospect for the native church, in our view, is afforded by the belief that it is a branch, however weak and feeble, of that church against which the gates of hell shall never prevail. Why may it not then, clothed with his righteousness and adorned with his image, speedily "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

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LETTER FROM MR. APHTHORB, OCTOBER 1,  
1843.

*Love Potions—Visit to the Eastern Parishes.*

Mr. Aphthorp, it will be remembered, is stationed at Varany. In addition to the ordinary duties of a missionary, the care of the Boarding School, to which allusion is made in the present communication, devolves upon him. His last letter, which was published in the October Herald, was written on the 15th of April. On reviewing the incidents which have occurred since that time, he first mentions the following.

A rich young man, belonging to Priest's Village, died suddenly in May, and it is strongly suspected that he was unintentionally killed by a Tamil (heathen) priest by means of drugs given to him to obtain his favor. The young man was well in the afternoon, but died in the evening. Others of the family and company had similar symptoms but recovered. A few years ago a Tamil priest near me, of large property, also died suddenly; and it was believed that his untimely end was in consequence of a "love potion" given to him by a woman, which proved to be more powerful than she supposed. Mrs. Aphthorp and myself, some years since, observed an uncommon appearance in our milk before we drank it, and thus escaped injury. But not long after, while I was at Chavacherry, Mrs. Aphthorp was seized with sudden and violent sickness. We have always supposed that in both cases poisonous articles had been administered by a person who was very anxious to obtain our favor. The belief in the efficacy of certain powerful drugs to secure favor, is very common in this part of the Island.

The following remarks relate to an excursion made by Mr. Aphthorp to the parishes which lie

southeast of Varany. They will be read with interest on account of the light which they throw upon the progress of the Ceylonese in developing the physical resources of their country, as well as their willingness to listen to the gospel.

In August I spent two days with my assistants in Mogamale, Plopalo, Tambigamo, and Mulipattoo, where the cotton and cocoa-nut planters reside. Their success, which was doubtful last year, they now consider certain. Bourbon cotton, of fine quality, grows remarkably well, and large quantities of it will be raised as soon as ground can be cleared for its reception. Till the present month a sufficient supply of seed was not attainable. On the day, however, on which I called at one of the estates, one thousand pounds of cotton in the seed—equal to two hundred and fifty weight of clean cotton—were picked; and only a small part of the ground which this gentleman intends to cultivate, is planted. Sea Island and the other varieties have not yet been fairly tried; some American Sea Island is coming up well. Cocoa-nuts for oil also promise well. Planters have a great advantage here in the abundance and cheapness of labor;—six cents being the compensation for men, and three or four for women. Much of the land is in the hands of Government, and it is sold to the planters from time to time; a large part is also in the hands of the people, yielding the ordinary products of the country. It is impossible for planters here, or at the south, to carry out their schemes without importing laborers; and the Continental people much prefer the northern to the southern parts of Ceylon. Even before the planters came, the increase of the population of Jaffna was very rapid. Want is almost unknown here; indeed one of our most intelligent young men could hardly believe, a few days ago, that men ever died of hunger in any part of the world. All these circumstances lead me to expect a large and speedy increase of population.

The people in these eastern parishes are annoyed with leopards, bears, elephants, etc. The elephants not only injure the fields, but exceedingly alarm the people; they seldom attack men, however, unless they are frightened, especially if in a herd. A few anacondas have also been seen there. On our return, though it was full moon, my attendants lighted torches, and uttered loud cries, while they passed along, to drive away wild beasts. We saw but one elephant, and he did not trouble us.

The inhabitants were very ready to listen to our instructions at their houses, and by the way; and those who could read were anxious to procure books and tracts. Readers were not common; there are but few schools, and these are small. The people begged me to open schools for them; it would be expedient to comply with their wishes, could we command funds and suitable teachers. The population at present is sparse in comparison with Point Pedro, Kattavaly, and Oodoopetty, which are adjacent to Varany on the north and northwest, and have about one thousand inhabitants to the square mile; still even here it is more dense than in most of what are called populous country parishes in the United States.

The planters were very hospitable, and I had an opportunity of speaking to most of them freely on their spiritual state. They received my remarks very kindly.

#### *A Christian Wedding.*

On the 6th of September, I united Mary E. Ramsey in marriage to C. Jenkins. He is a church member of good standing; he has studied at Batticotta, and is to be with me as an assistant. She is the daughter of Tumban, one of my catechists, and has been with me ever since I came to Varany, in 1835; for some years she has been a member of the Boarding School. Her conduct has been very correct and amiable for a long time; until lately, however, she gave no evidence of special solicitude for her soul. But within a few months, a change has taken place in her feelings, and she appears to be near the Kingdom of heaven, if not already a child of God. As she is only thirteen, I regretted her leaving school so soon. But she was espoused some years ago by her parents; and though they would have been glad to defer the marriage, the young man's heathen father would not consent to wait longer. The girl, almost of course, had no voice in the matter, and she was willing that all should be arranged by others. I have been very much gratified to perceive that the excitement of marriage has not at all dissipated her religious feelings, which seem rather to have become stronger than ever. Just before the marriage ceremony was performed, the young man was requested to go with the bride into the church. He demurred, saying that it was customary for the bride to go in first, and sit down, and then for the bridegroom to take his place at her side! Here the

young men must be wooed by the relatives of the girls; and the former feel almost as much mortified in being rejected, after they have made advances, or only consented, as would a lady, should she be rejected under similar circumstances in America. The new married couple appear happy, and I think they will do well.

A curious scene took place immediately after the marriage. Just before the ceremony, Jenkins's heathen father came to me with a request, that as soon as the ceremony was over the new married pair should go to his house at Manepy, eighteen miles distant. He had brought three palankeens, and he said—probably falsely—that he had made a great feast for the bridal party and all their relations. As the missionaries exercise a kind of patriarchal authority over the church, and, especially in marriage matters where heathenism is so apt to intrude, look carefully into ceremonies and the general movements of our members, I took it upon me to deny the request. I remarked that it would be inconvenient under any circumstances, and peculiarly so then, as he had said nothing of his plan, and the bride's father had provided a dinner, etc. I knew that the latter did not wish to go; though I doubt whether he would have dared to refuse.

As soon as the ceremony was over, the new married pair, with others, came and sat down in the mission house, according to custom. Here the old man renewed his request, and, on being denied, became angry, and went off with all his friends at once. After going a short distance, however, finding that neither the girl's father nor myself would yield, they returned, and quietly took their part of the wedding dinner at Tumban's. The confusion almost made Mrs. Aphthorp sick; but the Tamilians can seldom get through a wedding without some difficulty, and it is well if they avoid a quarrel.

Mr. Aphthorp writes that three new pupils have been received into the Boarding School. "The conduct of the girls in the school is generally good. I see, however, no special concern for the interests of their souls; still, several of them profess to be seeking the Savior. Since my last, the name of *Delia S. Waterman* has been given."

#### *Excursion to Poneryn—Temperance in Varany.*

On the 11th of September, Mr. Aphthorp, in company with Messrs. Spaulding and Whittelsey, made an excursion to Poneryn. Their object

was "to make known the gospel, and also to ascertain what could be done for the people, particularly as the mission had received some very pressing requests for schools."

On landing we found extensive rice plains, cultivated partly by residents, and partly by persons who go over from Varany, Chavacherry, and Jaffna, at the proper seasons. Most of the population (3,490) reside on a narrow strip of land, near the sea, which is adapted to the cultivation of rice. All south of this has grown up to jungle, interspersed with only a few small villages, though the land is good. The whole appears to have been better cultivated in former times. An old fortified collectorate, surrounded with a wall twelve feet high, still makes quite a show on the plain. The cannon of Portuguese and Dutch times no longer occupy the embrasures; the people being too well pleased with the mild and just sway of England to wish for a change. One of the houses within the walls is now occupied by the postmaster; the other is a rest-house for travellers. We also saw the ruins of the Dutch minister's house, and, near the collectorate, a village called "Jacket Wearers' Village," it having been occupied by persons in connection with Europeans and by European descendants. Some of the descendants of the Portuguese and Dutch are there; but they do not differ from pure natives. I saw some old people who still remembered part of the catechism, etc., taught them by the Dutch; but they seemed to have received very little benefit from what they had learned. Persons of this description are scattered all over the country. A Romish church, with its images, remains as a monument that the Portuguese were once here. As is usually the case, the Romanists paid less attention than the heathen to our instructions.

During the three days which we spent in Poneryn, we went to most of the villages within three or four miles of the collectorate, called at many houses, and held several meetings which were well attended. The people generally heard us kindly; they said that our advice was good, and but few were disposed to dispute. Most of them seemed to be entirely ignorant of Christianity, and anxious to have us establish schools among them, where their children could learn without expense. But until we have more missionaries to superintend schools, and more money to expend, it appears to be inexpedient to comply with their wishes.

An inefficient school, at a distance from the missionary, is rather an injury than a blessing.

The following item of intelligence is both gratifying and instructive.

You will be pleased to hear that there is no place within the limits of Varany, which has a population of 11,100 souls, where intoxicating liquor can be purchased. The nearest places are Cutchai, four miles distant, Point Pedro and Chavacherry, each about seven miles. The father of two little girls in our Boarding School, a man of property and respectability, purchased a license, nearly two years ago; but when he saw the evil which arrack and toddy were likely to do, he threw up his license. Some months afterward, a poor man of little character took out a license in the same village. I spoke to him several times respecting the injury he was inflicting on his neighbors and on his own family, and he also soon ceased to sell. His excuse was, "How can you speak against it, when Government sell the license?"

### Mountain Nestorians.

LETTER FROM DOCT. GRANT, NOVEMBER 20, 1843.

THE last number of the Herald contained an account by Doct. Grant of the disasters which have befallen the Mountain Nestorians, in consequence of their attempt to regain their independence. The intelligence which he first received and transmitted to this country, is substantially confirmed, it will be seen, by more authentic information.

The news of the great destruction of life among the poor Nestorians in the mountains, which I communicated by the last post, is fully confirmed by later and authentic accounts. There are now two priests here from Lezan, Tiyary, who escaped after the recent renewed invasion of that district by the Koords, and who were there at that time, and who concur in the reports previously received, that the whole valley, from Asheta to the Zab, is a desolation,—the houses destroyed and churches demolished, as in other parts of the district during the previous invasion. All except the mission house, which the Koords converted into a castle, with

towers and large additions, is destroyed. They state that about three hundred families, who fled to the mountains, were surrounded and entirely cut off, many being taken prisoners, but the most of them killed by the Koords. But it is impossible to obtain accurate statistics. Some who have fled may be regarded as slain, and alas! many who fled for safety have been killed by neighboring tribes of Koords with whom they had been at peace. In this last invasion, however, the destruction of life has been confined

mostly, if not entirely, to the tribe of Tiyary. The tribes of Tehoma, Bass, Jelu, have suffered comparatively little in either invasion, except in the loss of their property and their independence. This should be taken into the account in making our calculations for future operations in the mountains. Many have fled to villages under the pasha of Mosul. This gives greater importance to this station, by opening the door to a larger Nestorian population within its reach.

## Proceedings of other Societies.

### Foreign.

#### ENGLISH BAPTIST MISSION AT CALCUTTA.

##### *Ganga Narayan Sil—His Conversion.*

THE individual whose history is briefly sketched in the following memoir, was baptized at Calcutta on the 27th of August, 1837. On that occasion, he gave the subjoined account of his religious experience.

As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

It was about nine years ago that I was admitted into the Chitpur mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindoo family, my views of religion were in no way different from those of the Hindoos in general. I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpur school, when it pleased God to excite me to think on the system set forth in the Hindoo shastras, (for then it was I began to feel the importance of religion, through the instructions I daily received in the school,) and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favorably impressed towards Christianity; but knowing that there was another foreign shastra, namely, the Koran, I therefore borrowed from a friend Mr. Sale's translation, and studied it for a few months, when I came to the same conclusion of Mohammedanism as I had previously of Hindooism. I returned with greater interest to the study of the Bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindoo and Mussulman shastras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavored to live according to the Bible. At

the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow creatures. Accordingly I wrote a contrast between Christianity and Hindooism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets I was often assailed by my friends and neighbors, and the members of my family, sometimes with abuse, and sometimes with expostulation; nevertheless I continued for some months endeavoring to observe the precepts of the Bible. But at length Satan took occasion to dissuade me from the way of the Lord; for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

The first thing that I began to question in Christianity, was the divinity of Christ, and afterwards by degrees the various truths of the Bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that ye "hearing, hear not, and seeing, see not; and light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the Scripture also came suddenly to my mind, "He that hardeneth his neck, being often reproved, shall be suddenly cut off, and that without remedy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's Rise and Progress of Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice



on which I was standing. Still I endeavored to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time, and it was of use in bending my stubborn heart, that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it; and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their life time they fought against the Bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the Bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learned also that Jesus Christ is the only appointed Savior, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lighted to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Savior of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen.

#### *His Christian Character.*

The Baptist Missionary Herald, from which the foregoing statement has been taken, adds the following notice of his Christian character and death.

After our late friend had been received into the church by baptism, he maintained a consistent Christian character to the last. He never was under church censure. He was careful not to expose himself or others to temptation. He was a diligent student of the word of God; a meek and patient guide of inquirers; and a valuable preacher of the gospel. He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindoos, Mussulmans, Roman Catholics, and native Christians. When in Calcutta, he usually went out several times in the week to proclaim the gospel to his benighted countrymen, sometimes in the Jan Bazar chapel, sometimes in the streets and lanes of the city.

His ministrations among the native Christians, both in Calcutta and the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain, and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengalees, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shows itself not unfrequently among native Christians, at least among those who are Christians in name only. Our late friend was emphatically a peacemaker, and possessed, in a high degree, the art of reconciling discordant parties.

Although a decided Baptist, and never ashamed of professing his sentiments on the subject of baptism, his Christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hinderances to the progress of the gospel in Calcutta.

His intercourse with pious native Christians of various denominations was pretty frequent, and all seemed to esteem and love him. In his conversations a spiritual vein ran through all he said. He would not obtrude the subject of religion in an unnatural manner; and yet he succeeded in introducing it almost invariably. Although he was mild and frank, yet there was no levity about him; and his very presence seemed to banish it from the lips of others, for they felt that he was living near to God.

#### *His Death.*

He preached for the last time in the afternoon of Lord's day, the 13th of August, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The writer was by indisposition prevented from attending, but he has heard from others that the discourse was peculiarly solemn. Referring to the death of one of the members of the church which had taken place during the week, he compared the passage through the Red Sea with death, and alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering the rest that remaineth for the people of God. In the afternoon of the next day, Monday, he was seized with fever, which continued for several days, and although not violent, yet reduced him to a state of great weakness; on Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which in the forenoon of Saturday began to be accompanied with many symptoms of cholera. He continued in possession of his faculties until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants. But even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips; but he seemed to express much inward peace; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his side, and when, overcome by grief, she once endeavored to comfort him by enumerating his excellent qualities, which she said would entitle him to a state of happiness, he waved his cold hand, as a token of disapprobation, and said: "Do not speak of that." He was too weak to say more, but upon being asked: "So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ?" he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer,

showed that his faith neither forsook nor disappointed him at the last. He expired about sunset, in the presence of a number of friends, who had gathered around him, to witness his last moments.

The next day being Lord's day, and the Colingrah native chapel being the most suitable place from whence the mortal remains of our late friend could be removed to the burial ground, it was determined to give to the usual afternoon service the character of a funeral service, in the hope that it might produce a deep and salutary impression on the hearts of some of the spectators. The native congregation usually meeting in the Colingrah, having been joined by that of the Intally chapel, and by several European and East Indian

friends, the small place of worship was filled with attentive hearers. In the centre stood the open coffin, containing the lifeless body of him who, but a week before, in the very same place, had discoursed on death and on that living faith by which the sting of death is broken. Ramkrishna, a native preacher, after giving out a hymn, and reading a portion of Scripture, offered up an impressive prayer. The Rev. J. Wenger then delivered an address from Heb. xi. 4, "He being dead, yet speaketh;" and the Rev. G. Pearce concluded the service, and subsequently, in the Scotch burial-ground, offered up a prayer at the grave.

## Miscellaneous.

### INFANTICIDE IN CHINA.

THE communications of Mr. Abeel, as published in the *Missionary Herald*, have contained frequent allusions to the subject of female infanticide. For the purpose of ascertaining the extent of this crime among the Chinese, he commenced a series of inquiries, near the close of 1842, the result of which he has given to the public in the *Chinese Repository* for October, 1843. As Mr. Abeel is a resident of Kulangsu, his investigations have been principally confined to the province of Fukien, in which that island is situated. This province is divided into ten large and two smaller departments; and each of these is again divided into districts, varying in number from two to ten, and containing numerous towns and villages. Kulangsu is in the department of Tsiuenchau, and near the boundary of Changchau,—two departments of the larger class, and both densely populated. In the former of these there are five districts, in the latter, seven.

#### *Results of Inquiries in two Departments.*

The names of the five districts in Tsiuenchau are Tung-an, Nganki, Tsinkiang, Hwuingan and Nan-ngan. Being a resident of the district of Tung-an, I have had opportunities of making more minute inquiries respecting the custom here than elsewhere. From a comparison with many other parts of the country, there is reason to believe that a greater number of children are destroyed at birth in this district than in any other of this department, probably more than in any other part of the province of equal extent and populousness. In this district, I have inquired of persons from forty different towns and villages. The names of these places have been obtained, also the distances of many of them from Amoy; but as no one is able from his knowledge of them to verify or correct the statements here made, there can be no use in transcribing a long list of sounds, which but few persons can pronounce, and none can render pleasant to the ear. The results are all that it is important to give. The number destroyed varies exceedingly in different places, the extremes extending from seven to eight tenths, according to the Chinese mode of

computing, (70 or 80 per cent.) to one tenth, (10 per cent.); and the mean of the whole number, the average proportion destroyed in all these places, amounts to nearly four tenths, or exactly 39 per cent.

In seventeen of these forty towns and villages, my informants declare that one half, or more, are deprived of existence at birth. In the district of Nan-ngan, I have the testimony, or perhaps I had better say, the opinions of the inhabitants of seven places. According to them, the average number destroyed is more than one third, or just 36 per cent. In the Nganki district, the proportion is again somewhat reduced. Taking eight places of which I have inquired, as a standard, it lies between one fourth and three tenths, or not far from 30 per cent.

In the other two districts, it is a relief to find that the practice is less prevalent. From the inhabitants of six places in Tsinkiang, and of four places in Hwuingan, if I am correctly informed, the victims of infanticide do not exceed 16 per cent. From the above estimates or opinions, varying as they do in regard to different districts, it is difficult to say with any confidence what proportion of the female infants in the whole department are the subjects of a cruel death. From these and other evidences which shall be mentioned, a conjecture would probably fall short of the reality, if it were placed below one quarter of the whole number.

The seven districts in the department of Changchau, are Lungki, Changpu, Nantsing, Haichang, Changtai, Pingho and Chau-ngan. In Lungki, I have the names of eighteen towns and villages. According to the opinions of those of their inhabitants whom I have questioned, the number is rather more than one fourth, and less than three tenths. Six places in the district of Changpu give a proportion of one fourth. In Nantsing, I have had the opportunity of inquiring only of four places. The estimate given me places the number at rather more than one third.

From the testimony of persons belonging to several towns and villages in Haichang, between one fifth and one fourth are not allowed to live. The other three districts, judging from rather limited inquiries, vary but little from the proportions last given. Taking these inquiries as a fair specimen of the department, there is reason to fear that scarcely less than a quarter of these born, about 25 per cent., are suffocated almost at the first breath. In the course of these investigations I have frequently questioned visitors from some of the other departments of the province. Men from Fuchau, Tingchau, and Yingchau,

have all testified to the existence of the evil in their respective departments; but they give us grounds to hope that it prevails to a less extent than in the two in this vicinity.

It has probably occurred to many readers, that the data from which these results are obtained, are by no means of such a nature as to secure entire accuracy. They are opinions rather than facts; I have asked many hundreds of persons of all classes respecting their own places of residence. All they could do was to give their individual impressions of the proportionate number saved or destroyed, according to the shape of my question. Their replies have in many instances been precisely alike. In others, they have differed widely, respecting the same place. This is sometimes the result of varying opinions, and frequently it arises from a reluctance to acknowledge what many of them know to be a barbarous custom. A little conversation has generally dismissed their reserve, and brought them to a candid expression of their belief. Where the proportions given by different individuals or companies have varied respecting the same place, the mean has been taken. The same plan has been employed with the villages and towns of a district, to obtain the average number destroyed in that district. I knew of no better way, in the absence of all statistics, to arrive at any approximation to the reality.

#### *Confirmatory Statements.*

There are several facts which shed light on the subject of the present inquiry, and go to prove that these conclusions, though they may be erroneous in many instances, are probably not very wide of the truth regarding the whole subject. On one occasion, there was a literary examination before the highest civil magistrate at Amoy, which brought together from this district hundreds of graduates and aspirants for degrees. Many of these visited Kulangsu. They expressed themselves freely on this subject, some of them affirming that in their own villages, the majority were cruelly murdered. It has struck me that this class of men have almost uniformly given a less favorable aspect to this subject, than their uneducated neighbors. The reason probably is that many of them have not only been guiltless in this respect, but have exerted themselves to arrest the evil, while their neighbors in too many instances have practised it.

When the newly appointed commandant of Amoy visited the English authorities at Kulangsu, himself and officers were much impressed with the equal fondness of the English ladies for children of both sexes. On our way to the ships they introduced the subject, and drew a contrast between their own women and those they had seen and heard of, greatly to the disadvantage of the former. The one next in command to the highest officer, and who appeared the most intelligent of the party, said that instead of loving their female children, Chinese mothers destroyed a large number of them. As the confession was unsolicited and apparently very candid, I took occasion to ask him what proportion in the surrounding country he thought were thus treated. He replied three or four tenths. Had the other officers thought this estimate too large, they would probably have mentioned it during the conversation.

This general question has been frequently put to our most enlightened visitors, and time after time, with a very few exceptions in all, the proportion expressed above has been given. This, whether correct or not, is a very common opinion among the most intelligent and judicious persons I have yet met.

#### *Confession of Parents and others.*

There is a kind of testimony to which I have attached value in the present inquiry. It is the confession of parents who have destroyed their own children. There are very few sunk so low in the scale of degradation as not to know that this practice reflects no credit upon the unfeeling parent. Neither a sense of guilt, nor a sentiment of humanity, may prevent the act, yet of those whom I have seen, I should think a very large majority are sufficiently convinced of its impropriety, at least in the eyes of others, to induce them to conceal rather than disclose such a fact.

At a village called Annai, about ten miles from Amoy, I was informed that about one third of the female children were destroyed. My informant said that he had killed two of four of his own. At Lanchiu, distant one tide from Amoy, it was the belief of the one with whom I conversed that only one half were preserved. His estimate was backed by a confession that he himself had saved two, having destroyed three. A patient from Pulamkio, who had lived with us a long time, and had frequently heard me express my opinion of this abhorrent practice, was candid enough to acknowledge that he himself had killed one last year, and one the year before. His reason was that he already had three, and was unable to sustain this additional expense. I asked a man from Ngotong, about the custom of his native village. He said that the inhabitants were very poor and rice dear, that a large majority of females were early put to death, and that he himself had killed two, saving but one alive. During the summer of 1842, two Chinese nurses were engaged by the families then on the island, one of whom acknowledged that she had murdered two of her own children.

In my journal, published in the Repository, I gave the confessions of one respecting himself and his brethren, which was regarded by some as incredible. This man is now no more; but I have taken pains to inquire of one who knew him well, and who is very favorably known to us, whether he believed his statement. He said he had heard the same fact respecting the individual; but that he would again inquire of a relative whom he knew, and from whom the truth could be obtained. The next day he told me that a nephew of the deceased had informed him, that his uncle had killed two of three of his own infants. This being true, there is no reason to doubt what was then declared by him, that himself and brothers had saved but three, having killed about five times that number.

One of the most convincing evidences we have yet had of the prevalence of infanticide in any place, was obtained from ocular demonstration in a village called Bouau, distant six or seven miles. Dr. Cumming had cut out a large tumor from the neck of one of its inhabitants, which excited universal curiosity, when we visited the place to see "so bold and skillful a surgeon." From the number of women in the crowd which turned out to greet us, we were pretty well persuaded that they were under as little restraint as the men from indulging their curiosity. This, upon inquiry, we have found to be true. We were conducted to a small temple, where I had the opportunity of conversing with many who came around us. On a second visit, while addressing the crowd, one man held up a child, and publicly acknowledged that he had killed five of these helpless beings, having preserved but two. I thought he was jesting, but as no surprise or dissent was expressed by his neighbors, and as there was an air both of sincerity and regret in the individual, there was no reason to doubt its truth. After repeating his confession, he added with affecting simplicity, "It

was before I had heard you speak on this subject, I did not know it was wrong; I would not do so now." Wishing to obtain the testimony of the assembled villagers, I put the question publicly, "What number of female infants in this village are destroyed at birth?" The reply was, "More than one half." As there was no discussion among them, which is not the case when they differ in opinion, and as we were fully convinced from our own observation of the numerical inequality of the sexes, the proportion of deaths they gave did not strike us as extravagant.

There are two other cases which, though they do not properly come under this head, throw farther light on the subject, and ought not to be omitted. After inquiring of the person to whom I have referred, whether he regarded the testimony of his deceased friend as true, he asked me if I remembered a man whom he had brought over some time before, to have something done to his eyes. He said that he was a relative, of large fortune; that after the birth of his first two girls, he had destroyed five others in succession. I asked him the cause of such inhuman cruelty in one so well able to bring them up and provide for them. He ascribed it to avarice, adding that men in his situation are obliged to spend considerable sums in dress and ornament and marriage presents, and that he was unwilling to submit to such a dead loss. An intelligent man is with me at present, of whom, after writing the above, I inquired whether the rich are to any extent guilty of destroying their female offspring. He says he thinks they exceed their poorer neighbors in this revolting practice, and gives the same reason assigned above.

A few days ago while spending a couple of nights in a large boat at the capital of Changchau department, I inquired of the family occupying a part of the boat, whether infanticide prevailed among them. They said it did among the people on shore; that it was not uncommon for parents to send their little ones in arks down the stream, hoping that they might be rescued; that they themselves had picked up three successively, but that neither had lived to become the future wife of a son, whom they pointed out to us. Hearing a child cry, I asked if it was theirs. They said it was one they had found on shore, which they were endeavoring to bring up for the lad.

These inquiries have confirmed the sad fact that infanticide is practised to a greater or less extent in this part, if not in every part, of this province. The independent testimony of men of all classes from nearly every section of the country cannot be set aside. If there be an error, it must be looked for in the proportionate number given, in which there is no certainty; and hence we are not prevented from indulging the hope that if statistics were obtained, they might prove, what every humane heart must desire, that the opinions given are not sustained by facts.

#### *Decline of the Practice.*

Another result of these inquiries is of a more gratifying character. The practice is declining. To what extent this is true it is impossible to say; but the character and number of the witnesses place the fact beyond question. Between the present and twenty and thirty years ago, I am informed there is a great change, at least in some places. This is ascribed in a measure to the exertions of literary men who write against it, or republish what has been written, and, according to Chinese custom, paste up their admonitions in the most public places. The foundling hospitals which only grace the large cities, are too limited in number and resources to check the evil. These

are supported by the authorities and men of wealth. They are always spoken of with favor, and no doubt exert a good influence, but under the best administration, what can be expected from one such institution for a large city and populous country, and where the benevolence of the patrons is frustrated through the cupidity of the nurses and others, (as I am informed was the case at Amoy,) so that a large proportion of the children brought to them must perish through want of nourishment and care?

#### *Reasons for the Practice.*

It will be seen from the facts here given that the reasons assigned, and the excuses offered, for this horrid practice are various. Many affirm that they cannot procure the means for the support of this class of children, and are consequently obliged to adopt this expedient. If the alternative were infanticide or a lingering death from starvation, it might be regarded as a dictate of humanity; but from all the inquiries I can make, even the heathen themselves do not believe that this desperate resort is ever necessary. There is a variety of ways of disposing of their children which cannot all fail. They can generally sell them to those who have no offspring, or to parents who thus provide wives for their sons. This is a common custom among the poor. Instead of paying a comparatively large sum for an adult daughter-in-law, they prefer obtaining infants for little or nothing, and bringing them up in ways which render their service valuable to the family; or at least preclude much additional expense. If they cannot sell their children, it is said, there is no difficulty in giving them away. And if these expedients should fail at one time, and in one place, they need but keep the children a little longer, and go a little farther to gain their object. Another way of preserving them, which is adopted by some, is to put them in baskets with a dollar, or what money they can spare, and place them by the road-side; or of sending them in water-tight vessels where they are most likely to be seen and rescued. But alas! "without natural affection" still continues a feature of heathenism. It is said that rather than subject themselves to the least trouble or apprehension, multitudes prefer destroying them at once. Even many of these brutal parents think it necessary to furnish themselves with some excuse for their conduct. They are not willing to give them to others, from the fear that they may be ill treated, or brought up for improper purposes. They refuse to take them to the asylum, lest the children may involve them in future expense or trouble. There is no disgrace connected with infanticide, but they are ashamed to give away a worthless child, and to have it known that they were unwilling to preserve it until its years gave it value. These are the paltry reasons assigned by the poor.

What apology can be offered for the rich! With them it is an act of heartless calculation, a balancing of mere pecuniary profit and loss. True, some of them profess to be governed by the selfish fear that their daughters may bring disgrace upon them by their future conduct. But the common course of reasoning is that they will cost much, both before and at marriage; that they will then be transferred to another connection, (not being allowed to marry in the same clan,) which will be of no advantage, but may be of detriment to their parents; and that if their husbands die, they will probably be thrown upon them, as a dead weight for future support.

To a heart ignorant of its relations and obligations to the true God, destitute of natural affection, and perfectly alive, and alive only, to its worldly



interests, the temptations to infanticide must be very powerful. It does not come under the cognizance of the criminal laws. Society imposes no restraints; it never frowns upon such acts; their friends lose none of their respect for them. They rid themselves of expense and trouble by an act to which they trace no serious consequences; and for which the only visitation I have yet heard of, that of a repetition of birth of the same sex, must be to them very problematical. Amid the ignorance and depravity which prevail in the heathen world, and particularly where pecuniary interests are involved, there is no reason to wonder at the existence of infanticide; and we may expect it to continue until it is found to conflict with an advanced state of society. But how is this change to be effected? What but "the glorious gospel of the blessed God" can elevate this unfortunate sex?

How earnestly their melancholy situation appeals to their favored sisters in Christian countries? To whom ought missionaries to look for more cordial sympathy and co-operation than to them? The teaching of their sex lies within their province. They must set the example to the heathen,

showing the position in society, and influence of the domestic sphere, which the religion of Christ demands and confers; and those who cannot devote their personal services to this work, can lend the weight of their influence, the fruits of their exertions, and the aid of their prayers.

#### TRACY'S MAP OF THE WORLD.

THE Herald for May, 1843, contained a notice of this map, the design of which was to commend it to pastors as an important auxiliary in conducting the monthly concert. The publishers—Messrs. Crocker and Brewster—have recently introduced an improvement which will materially enhance its value. The map now represents, by means of appropriate colors, the moral condition of the earth; so that the spectator can see at once what countries are Pagan, Mohammedan, or Christian. The various forms of Christianity are also delineated with general accuracy. It is unnecessary to dwell upon the utility of maps of this description. The information communicated by them is valuable; and, what is vastly more important, in no other way can so just an idea be conveyed of the moral desolations of the earth.

### American Board of Commissioners for Foreign Missions.

#### Recent Intelligence.

**SANDWICH ISLANDS.**—Mr. Hitchcock, writing from Molokai, September 13, says, "The past eighteen months have been full of deep interest, so far as it regards the state of religion. Many have evidently turned to the Lord, between three and four hundred have been admitted to the church, and thirty more have stood propounded for several months." "Schools throughout the islands, are as prosperous as they can be expected to be with none but native superintendence and instruction."

**CHINA.**—Mr. Williams, writing from Macao, November 6, says:

The Rev. Mr. Dyer of Singapore died here a fortnight since in the faith and hope of the gospel. He was taken sick of the prevailing fever at Canton; but by the assiduous attention of Doct. Parker he so far recovered as to go aboard ship and leave the Bogue. The vessel, however, was detained at Hongkong and Macao, and he over exerted himself and brought on a relapse; he was taken ashore at Macao in a state of great exhaustion. He gradually, after four days, sunk into the arms of death, willing to go or stay as his Master should direct. He had been in the East seventeen years, and, by his humility and fraternal kindness, had endeared himself to all. His types will be carried on, though not with the elegance and skill which he had acquired.

Mr. Dyer was in the service of the London Missionary Society. His death, especially as occurring so near to that of the lamented Morrison, will be generally and greatly deplored.

**MADURA.**—Mr. Tracy, in a letter dated Tirumungalum, October 11, says, "Since my last report five persons have been received into the

church at this station;—three from the Seminary, one from the Boarding School, and one female." The cholera has been very prevalent in that region, but the mission family has been mercifully spared.

**BOMBAY.**—Mr. Allen, under date of November 30, writes:

The United States frigate *Brandywine* arrived here in October, and sailed a few days since for China. With Commodore Parker, the chaplain, and other gentlemen belonging to the ship, we had much pleasant intercourse; and on their departure we received from the officers and crew a generous donation of \$207 83, to procure a font of Hindoostance type for the press. We have often felt the want of such fonts of type, and we feel particularly thankful for the means of obtaining them from such an unexpected source.

**MOUNTAIN NESTORIANS.**—Intelligence was brought by the last steamer of the death of Mrs. Laurie. This melancholy event took place at Mosul on the 16th of December.

**ERZERROOM.**—The last number of the Herald contained several extracts from the journal of Mr. Jackson, giving an account of the persecution which has been raised against the friends of evangelical truth. From a General Letter of the station, dated December 1, it appears that the opposition still continues. "We are sorry to add," says the letter referred to, "that the great work among this people does not move forward as it did a short time since. A large proportion of the most decided friends of the truth have left the city, one after another, and the opposition has been so strong that the rest dare not show themselves. We have now very little intercourse with the people; but if nothing untoward shall again

come upon us, we shall hope that we and our assistant may be gradually doing something during the winter."

**CONSTANTINOPLE.**—In a letter dated Nov. 20, Mr. Dwight says:

I have thought, for a week or two past, that I could discover in some of our native brethren a more earnest spirit of prayer than formerly; and there has been at least one instance of recent awakening, which appeared to be directly in answer to prayer. The individual is a banker, who had manifested some opposition, and while we were yet speaking on the last monthly concert day, his mind was so deeply impressed that he called one of our brethren to his house to pray for him. We wait with deep interest to see what will be the result.

### Home Proceedings.

#### FINANCES OF THE BOARD.

The receipts for February were \$18,553; for February 1843, they were \$19,764. The whole amount paid into the treasury from August 1 to February 29, 1844, was \$124,137; whereas the sum received during the corresponding portion of last year was \$128,553. The remarks made upon this general subject in the last number of the Herald are applicable, with even additional force, at the present time. The reader is referred to what was then said, with the earnest request that he will give it his attentive and prayerful consideration.

## DONATIONS,

#### RECEIVED IN FEBRUARY.

*Board of Foreign Missions in Ref. Dutch Ch.*  
W. R. Thompson, New York, Tr. (of wh. fr. s. s. of R. D. ch. West Troy, for Lewis Rousseau, and Eliza Ann Tyler, Ceylon, 40;) 446 85  
*Addison Co. Ft. Aux. So. A Wilcox, Tr.* 57 00  
*Vergennes, Cong. ch.*  
*Barnstable Co. Ms. Aux. So. W. Crocker, Tr.*  
Barnstable, a friend, 40 00  
East Falmouth, Cong. so. 17 50—57 50  
*Berkshire Co. Ms. Aux. So. T. Green, Tr.*  
Williamstown, a friend, 50 00  
*Boston, Ms. By S. A. Danforth, Agent.*  
(Of wh. fr. la. Jews so. of Boston and vic. for pro. Chris. among the Jews, for sup. of Mr. Schaffter, 360; Miss M. B. H. 5;) 2,737 94  
*Brookfield Asso. Ms. A. Newell, Tr.*  
Barre, Gent. and la. 48 60; m. c. 23 40; 79 00  
Hardwick, Cong. so. 39 04  
Oakham, a lady, wh. and prev. dona. fr. ladies, const. Miss EMILY KIMBALL an H. M. 50 00  
Palmer, Gent. la. and m. c. 55 00—216 04  
*Buffalo & Vic. N. Y. J. Crocker, Agent.*  
Alden, 1st pres. ch. 5 11  
Buffalo, 1st pres. ch. 452 37; m. c. 175 59; (of wh. fr. Mrs. S. B. Stocking for George A. Stocking and Joseph Stocking, Ceylon, 40;) wh. const. PHILANDER BENNETT, LEMUEL JOHNSON, ANSER BRYANT, MOSES BRISTOL, and CYRUS H. DE FOREST, H. M. 637 96—633 07

*Caledonia Co. Ft. Aux. So. E. Jewett, Tr.*  
St. Johnsbury, Rev. L. Worcester, 19 00  
*Charleston & Vic. S. C. Aux. So. R. L. Stewart, Tr.*  
Charleston, 3d pres. ch. m. c. 6 55; C. U. SHERARD, wh. and prev. dona. const. him an H. M. 50; 56 55  
*Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.*  
Jamestown, 1st pres. ch. 10 46; disc. 15c 10 34  
*Cumberland Co. Ms. Aux. So. D. Evans, Tr.*  
Pownal, 1st par. ch. and so. wh. const. Rev. WILLIAM V. JORDAN an H. M. 60 00  
*Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.*  
Newbury, Mr. Withington's so. 29 72  
Newburyport, Mr. Dimmick's soc. gent. 48; la. 113; 4th cong. so. 126 25; 287 25—316 97  
*Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.*  
Beverly, Juv. miss, so. 30 00  
Gloucester, Mr. Tilton's so. m. c. 22 00  
Ipswich, a friend, 15 00  
Manchester, Evan. cong. ch. and so. m. c. 21 49; coll. 68 73; 90 22  
Marblehead, a friend, 10 00  
Salem, Tab. ch. m. c. 15 90; Howard st. ch. do. 14 83; south ch. do. 20 68; 51 41—308 63  
*Fairfield Co. East, Ct. Aux. So. S. Sterling, Tr.*  
Bethel, Cong. ch. m. c. 50 00  
Reading, Gent. 3; la. 3; 6 00—56 00  
*Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.*  
Southport, Cong. ch. m. c. 5 00  
*Franklin Co. Ms. Aux. So. L. Stone, Tr.*  
Conway, Gent. 26 00  
*Genes & Vic. N. Y. By C. A. Cook, Agent.*  
Albion, 121 22  
Barre Centre, 9 00  
Batavia, Pres. ch. 20 00  
Canandaigua, Cong. ch. 24 00  
Coventry, 35 00  
Geneseo, Pres. ch. 237 04  
Gorham, Pres. ch. 21 21  
Guilford, Coll. 36 00  
Hector, Pres. ch. 11 00  
Lyons, JESSE SMITH, wh. const. him an H. M. 100 00  
North Bristol, Mrs. P. Whitmarsh, 10 00  
Romulus, Pres. ch. 39 09  
Syracuse, Pres. ch. 29 60  
Truxton, Coll. 30 94; m. c. 6; 36 94  
Youngstown, Coll. 10; juv. miss. asso. 20; 30 00  
823 10  
Ded. disc. 2 54—825 64  
*Grafton Co. N. H. Aux. So. W. Green, Tr.*  
Campton, Gent. 5 00  
East Hanover, m. c. 18 00—82 00  
*Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.*  
Northampton, S. Stoddard, 50; a friend, to const. Mrs. SARAH STODDARD, Mrs. FRANCES B. STODDARD, and Mrs. ELIZABETH ROGERS, H. M. 360; 350 00  
*Harmony Conf. of Chs. Ms. W. C. Capron, Tr.*  
Millbury, 2d cong. so. gent. 45; la. 32; m. c. 23; 100 00  
*Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.*  
Bloomfield, Doct. Hubbard, 30 00  
Hartford, 1st so. m. c. 4 23; F. Tyler, 25; 29 23  
Suffield, 1st so. m. c. 11 43  
West Hartford, Gent. 76 07  
West Suffield, Cong. so. 12 50—129 23  
*Hartford Co. South, Ct. Aux. So. H. S. Ward, Tr.*  
Eastbury, m. c. 7 00  
Middletown, S. ch. 44 69  
Newington, Gent. 1 00  
Portland, Gent. 40 06; la. 20; 60 06  
Wethersfield, 1st ch. gent. and la. 165 66—274 41  
*Hillsboro' Co. N. H. Aux. So. J. A. Wheat, Tr.*  
Amherst, Cong. ch. and so. 36 07; gent. 52 63; la. 43 74; H. B. 5; 137 43  
Bennington, Gent. 14; la. 7; Mrs. D. Whittemore, for Sylvia Whittemore, Ceylon, 20; a friend, for Albert Manson, Ceylon, 20; ack. in Mar. Her. as fr. Bennington, Vt. 41 00  
Deering, Cong. so. 10 12; Mrs. F. Fisher, 25; 35 12  
Francestown, Gent. 85; la. 50 50; m. c. 21 46; 156 96

Hillsboro' Centre, Ch. and so.	32 00	Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.	
Lyncheboro', I. Crane,	1 00	Brookline, a friend,	10 00
Manchester, Cong. so. 52; DAVID A.		Dover, Miss M. White,	5 00
BURTON, wh. and prev. dona. const.		Roxbury, Eliot ch. and so. gent. (of	
him an H. M. 50; Mrs. N. Moore,		wh. for Joshua Danforth, Ceylon,	
10;	112 00	25;) 688; la. (of wh. fr. Miss M.	
Mason, Cong. ch. and so.	24 00	Newman, for Isabella Graham,	
Nashua, 1st cong. so. (of wh. to const.		Ceylon, 20;) 130; m. c. 20 84; a.	
Mrs. MARY B. SMITH an H. M.		s. 28 50;	867 34
100;)	198 25	Walpole, m. c.	93 44—904 78
Nashua Village, 1st cong. so.	318 90	Norwich & Vic. Ct. Aux. So. J. Otis, Tr.	
Pelham, Gent. 30 27; la. 34 91; m.		Norwich, Mrs. M. and Miss M. A. Colton,	
c. 19 55;	84 73—1141 30	for Harriet Colton, Ceylon,	20 00
Kennebec Conf. of Chs. Ms. B. Nason, Tr.		Orange Co. Vt. Aux. So. H. Hale, Tr.	
Winslow, Cong. ch. m. c.	13 00	Wells River, Cong. so.	9 00
Liasia Co. Ms. Aux. So. Rev. E. Seabury, Tr.		Palestine Miss. So. Ms. E. Alden, Tr.	
Bath, 2d ch. and cong. 91; m. c. 31;	122 00	Braintree, m. c.	51 31
Litchfield Co. Ct. Aux. So. C. L. Webb, Tr.		Middleboro',	21 50
Barkhamstead, 1st so.	13 37	South Weymouth, m. c.	15 59—88 40
South Canaan, By Rev. H. Goodwin, 12 00—25 37		Penobscot Co. Ms. Aux. So. E. F. Duren, Tr.	
Lowell & Vic. Ms. By W. Davidson, Tr.		Bangor, Hammond-st. ch. 69 52; a. s. for	
Dracut, Evan. cong. ch. m. c.	19 48	sem. at Bebek, 38 66; 1st ch. and so.	42 59;
Lowell, John-st. ch. 170; m. c. 60; 230 00—240 48		Richmond & Vic. Va. Aux. So. S. Reeve, Tr.	40 00
Norrimack Co. N. H. Aux. So. G. Hutchins, Tr.		Rockingham Conf. of Chs. N. H. S. H. Piper, Tr.	
Roscawen, E. par. cong. ch. and so.	38 58	Exeter, 2d cong. so.	101 75
Concord, S. cong. so. to const. Mrs.		Windham, Pres. so. m. c. 32 26; gent.	
DANIEL J. NOYES an H. M.	100 00—138 58	28; la. 25 34;	85 60—187 35
Michigan Aux. So. E. Bingham, Tr.		Rutland Co. Vt. Aux. So. W. Page, Tr.	
Adrian, Pres. ch. to const. Rev. Geo.		Brandon, m. c.	8 88
F. CURTIS an H. M. 55; E. H. W.		Chittenden, Rev. J. Jones,	2 50
10;	65 00	East Rutland, gent. 71; la. 30 18; m.	
Ann Arbor, m. c.	19 00	c. 29 18; Rev. S. M. W. for Madura	
Detroit, Pres. ch. m. c. 24 57; I. G.		miss. 2;	132 36
A. 10;	34 57	Fairhaven, Coll.	20 00
Dexter, Cong. ch. m. c.	33 60	Middletown, m. c.	1 50
Homer, Pres. ch.	32 35	Pittsford, Gent. 100; la. 60 50; m. c.	
Lodi, E. Benton,	15 00	37 96; wh. const. Rev. AARON G.	
Milford, Pres. ch.	40 00	PEASE, and Mrs. ANN P. PEASE,	
Northville, Ch. and so.	5 00	H. M.	198 46
Royal Oak, Mr. Parker,	2 00	Wallingford, Coll.	16 00
Saline, Pres. ch.	29 00	West Rutland, Cong. ch. and so.	
Troy, m. c.	2 00	72 22; a. s. for Siam miss. 25;	97 22—476 92
Unknown,	16 58	St. Lawrence Co. N. Y. Aux. So. J. Smith, Tr.	30 00
	293 10	Strofford Co. N. H. Aux. So. E. J. Lane, Tr.	
Ded. disc.	3 42—280 68	Centre Harbor, Cong. ch.	20 26
Madison North, Ms. Char. So. J. S. Adams, Tr.		Gilmanton, 1st cong. ch.	5 25
Leominster, Asso. 43 40; S. T. S.		Milton, Cong. ch. and so.	10 00—35 51
H. 5;	48 40	Sullivan Co. N. H. Aux. So. N. Whitteley, Tr.	
Townsend, Asso.	12 50—60 90	Washington, Miss P. T. Fisher,	1 37
Madison South, Ms. Conf. of Chs. Rev. G. E.		Taunton & Vic. Ms. Aux. So.	
Day, Tr.		Rehoboth, Cong. so.	38 00
Sherburne, Evan. so.	41 14	Tolland Co. Ct. Aux. So. J. R. Flynt, Tr.	
Madison Asso. Ct. H. C. Sanford, Tr.		Gilead, Gent. 22 44; la. 25 56;	51 00
Chester, Coll.	25 05	Valley of the Mississippi, Aux. So. G. L.	
Hadlyme, m. c.	7 00	Weed, Tr.	286 00
Lyme, Gent. 58 25; m. c. 3 13;	61 38	Western Reserve, O. Aux. So. By T. P. Handy.	
Killingworth, Gent. 23 80; la. 22 10;		Cleveland, 1st pres. ch.	50 88
m. c. 10; Rev. E. G. S. 5 10;	61 00	Windham Co. Vt. Aux. So. A. E. Dwimell, Tr.	
Middle Haddam, Pine Brook dis. coll.	16 59	Brattleboro', East, m. c.	19 69
19 37; m. c. 4 22;	74 12	Guilford, S. Gregory,	4 00
Saybrook, Coll.		Putney, m. c.	8 00
	245 14	Westminster, West, So. of morals	
Ded. exp. paid by aux. so.	1 89—243 25	and miss. 34; fem. char. so. 20;	54 00
Monroe Co. & Vic. N. Y. E. Ely, Agent.		Windham, m. c.	15 00—100 69
Rochester, Brick pres. ch. a. s. for		Windham Co. North, Ct. Aux. So. G. Danielson, Tr.	
George Beecher, Ceylon,	90 00	Thompson, Gent. 44 44; la. 40 83;	85 27
New Haven City, Ct. Aux. So. A. H. Maltby, Agent.		Windham Co. South, Ct. Aux. So. Z. Storrs, Tr.	
New Haven, 1st ch. and so. 269 93; N. ch.		Ashford, 1st so. gent. 33 23; la. 24 69;	
and so. 255; la. 164 39; ABRAHAM B.		m. c. 21 32;	81 44
Lewis, wh. const. him an H. M. 100;		Scotland, Gent. and la. 53 26; m. c.	
col'd a. s. for Mr. Minor's sch. Ceylon,		7 74; wh. const. Rev. THOMAS	
60; m. c. in union meeting, 29 50; do. in		TALLMAN an H. M.	61 00
Yale coll. 16 66; do. in Church-st. ch.		Windham, 1st so. gent. and la. 26 38;	
8; do. in 3d ch. 14;	917 48	m. c. 8 62;	35 00—177 44
New Haven Co. East, Ct. Aux. So. A. H. Malt-		Windsor Co. Vt. Aux. So. E. C. Tracy, Tr.	
by, Agent.		Norwich, S. par.	22 00
Madison, m. c. 97; la. 22; la. cent.		Royalton, m. c.	22 00
so. 30; 1st juv. so. 18;	167 00	Woodstock, Cong. so.	25 50—70 10
Northford, La.	27 31—194 31	Worcester Co. Central, Ms. Aux. So. A. D.	
New York City and Brooklyn, Aux. So. J. W.		Foster, Tr.	
Tracy, Tr.		Worcester, a. s. in union so. for sup. of an	
(Of wh. fr. 5th pres. ch. Brooklyn, to const.		Armenian youth in Mt. Hamlin's sch.	
Mrs. ANNA A. DUFFIELD an H. M. 104;		Bebek, 100; la. miss. so. in Mr. Sweet-	
a fem. friend, 100; two brothers, for chil.		ser's so. for do. 65;	165 00
in India, 2 50; a. s. of 11th pres. ch. for		York Co. Ms. Aux. So. Rev. G. W. Cressoy, Tr.	
ed. of a boy at Batticotta, 25;) 1,057 11		Kittery Point, Cong. ch. and so.	7 00
New London & Vic. Ct. Aux. So. C. Chew, Tr.			
Stonington, 1st cong. ch.	19 00		

Total from the above sources, \$14,188 56

## VARIOUS COLLECTIONS AND DONATIONS.

<i>A Friend</i> , 10; do. 5; a home missionary, 5;	20 00
<i>Albany</i> , N. Y. 4th pres. ch. 100; 2d do. 5;	105 00
<i>Albion</i> , N. Y. D. French, to const. Mrs. Lydia W. Taylor of Worcester, Ms. an H. M.	100 00
<i>Andover</i> , Ms. Chapel cong.	130 00
<i>Ballston Centre</i> , N. Y. Hsa. sch. so. for sch. at Oodooville,	30 00
<i>Bedford</i> , N. Y. Mr. Howe,	2 00
<i>Belfast</i> , Me. Cong. ch. m. c.	10 00
<i>Blountville</i> , Tenn. W. T. Butler,	1 00
<i>Bridgewater</i> , N. Y. J. Hackley,	3 50
<i>Bucksport</i> , Me. m. c.	20 00
<i>Calais</i> , Me. Cong. ch. and so. m. c. 30; a fem. friend, 5;	35 00
<i>Caldwell</i> , N. J. Pres. ch. 60 84; Westville, s. s. for ed. in India, 2 25;	63 09
<i>Chatham Village</i> , N. J. Pres. ch.	60 00
<i>Chelsea</i> , Ms. Winnisimmet ch. m. c.	22 40
<i>Cherryfield</i> , Me. L. T. Moulton, 5; chil. of do. 1;	6 00
<i>Connecticut Farms</i> , N. J. Pres. ch.	83 75
<i>Cooper</i> , Me. Mr. and Mrs. J. C.	1 50
<i>Darby</i> , Pa. Pres. ch.	21 64
<i>Decatur</i> , Ga. Mrs. S. P. A. W.	10 00
<i>Dennysville</i> , Me. Cong. ch. s. s. for Robert Croaset, Ceylon, 20; J. Kilby, 4;	24 00
<i>Dorset</i> , Vt. Benov. asso. 28 75; Mrs. S. C. Jackson, 4;	32 75
<i>East Groton</i> , N. Y. Cong. ch. 10 75; Dea. S. 20; A. B. 10;	40 75
<i>Eastport</i> , Me. Cong. ch. and so. 11; m. c. 9 75;	20 75
<i>Fort Gibson</i> , Ark. G. Loomis, U. S. A. 62; m. c. 5;	67 00
<i>Galena</i> , Ill. By Rev. A. Kent,	50 00
<i>Glens Falls</i> , N. Y. Pres. ch.	66 00
<i>Granby</i> , Vt. Cong. ch.	3 00
<i>Greenfield</i> , N. Y. Cong. ch. 43; m. c. 10;	53 00
<i>Hanover</i> , N. J. 1st pres. ch.	40 00
<i>Hartford</i> , O. 1st pres. ch.	24 00
<i>Huntsville</i> , Ala. Pres. ch. s. s. for William Leech and Margaret Russell, Ceylon, 23; less. disc. 1 15;	21 85
<i>Jonesboro</i> , Me. Mr. and Mrs. Sweetser,	2 00
<i>Kingsboro</i> , N. Y. S. G. Hildroth, wh. const. GEORGE W. HILDRETH an H. M.	100 00
<i>Kingsferry</i> , N. Y. Rev. S. Smith,	50
<i>Kinsman</i> , O. Pres. cong. so. 67; m. c. 18; Mrs. R. Kinsman, 100;	185 00
<i>Lagrange</i> , N. Y. Pres. ch.	1 25
<i>Lexington</i> , Va. m. c.	3 50
<i>Lockport</i> , N. Y. 2d pres. ch. m. c. 8 50; chil. miss. asso. 1 50;	10 00
<i>London</i> , Eng. J. Symm,	25 50
<i>Lubec</i> , Me. indiv.	4 00
<i>Madison</i> , N. J. Pres. ch.	56 05
<i>Malden</i> , Ms. Trin. cong. so. m. c.	15 00
<i>Marple</i> , Pa. Pres. ch.	18 76
<i>Montreal</i> , L. C. Amer. pres. ch. T. J. Greene, to const. JAMES W. GREENE an H. M. 100; A. Adams, to const. Rev. STEPHEN COOK an H. M. 50; B. Brewster, to const. Rev. CYRUS BREWSTER an H. M. 50; coll. 30; J. E. Orr, 10; J. R. 5; J. C. 5;	250 00
<i>Morristown</i> , N. J. 2d pres. ch. B. O. CAMPFIELD, wh. and prev. dona. const. him an H. M.; Mrs. L. D. Canfield, for William W. Pitt, Ceylon, 20;	40 00
<i>Nashamony</i> , Pa. Pres. ch.	8 25
<i>Newark</i> , Del. Vil. pres. ch. 23 75; m. c. 9 50; students of Del. col. 14 50; (of wh. to const. Rev. SETH C. BRACE an H. M.)	56 25
<i>New Providence</i> , N. J. Pres. ch.	23 47
<i>New Vernon</i> , N. J.	47 10
<i>New Windsor</i> , N. Y. Pres. ch. m. c.	4 56
<i>Northern Liberties</i> , Pa. Central pres. ch. 28; m. c. 15;	43 00
<i>Orange Co.</i> Va. Miss E. A. T.	3 00
<i>Pembroke</i> , Me. Three indiv.	2 50
<i>Perry</i> , Ms. Cong. ch. m. c.	1 86
<i>Philadelphia</i> , Pa. Philadelphos, 100; 1st ind. ch. miss. so. for John Chambers, Ceylon, 20; K. M. Linnard, for Mary Linnard, Sandw. Isl. 20; 5th pres. ch. 5; fem. s. s. for G. W. McClelland, Ceylon, 20; W. Ryan, 10; Cedar-st pres. ch. 5; cash 1 75; a friend, 10;	101 75
<i>Poughkeepsie</i> , N. Y. 1st pres. ch.	50 00

<i>Providence</i> , R. I. Richmond-st. ch. 233 51; High-st. ch. 58 43; SHUBAEL HUTCHINS, wh. const. him an H. M. 100;	321 94
<i>Reading</i> , Ms. a friend, 6; Miss H. Temple, for Mr. Goodell, Constantinople, 1;	7 60
<i>Reading</i> , Pa. Pres. ch. (of wh. fr. W. Darling, wh. and prev. dona. const. HENRY DARLING an H. M. 60.)	100 00
<i>Robbinston</i> , Me. Cong. ch. and so.	20 00
<i>Rockaway</i> , N. J. 1st pres. ch. 72; a boy, 5c	72 05
<i>Shewhill</i> , Md. Rev. J. P. Robins, for Margareta Ann Prideaux Robins, Ceylon, 20;	40 00
A. Spence, for Anna M. Spence, do. 20;	
<i>South Bend</i> , Ia. Pres. ch. 26 23; J. L. Jernigan, 10;	36 23
<i>South Greensbury</i> , N. Y. Miss. so.	3 00
<i>South Reading</i> , Ms. Gent. asso.	22 00
<i>St. Georges</i> , Del. Pres. ch.	8 25
<i>Stillwater</i> , N. Y. Pres. ch. 122 74; 1st do. 6;	128 74
<i>Swansville</i> , Me. Mrs. H. W.	1 00
<i>Syracuse</i> , N. Y. Mrs. A. Bates,	10 00
<i>Tewkesbury</i> , Ms. m. c.	11 50
<i>Troy</i> , N. Y. Av. of a gold chain,	15 00
<i>Trips Hill</i> , N. Y. m. c.	10 00
<i>Volatic</i> , N. Y. Pres. ch. m. c.	3 00
<i>Washington</i> , D. C. 1st pres. ch. 138 50; juv. miss. so. for native helpers at Constantinople, 50; 2d pres. ch. miss. so. 60; junior miss. so. of 4th pres. ch. for Nestorian miss. 100;	348 50
<i>Whitneysville</i> , Me. Cong. ch.	11 90
<i>Wilmington</i> , Ms. m. c. (of wh. fr. JONATHAN MANNING, wh. const. him an H. M. 100.)	101 91
<i>Wilmington</i> , Del. Hanover-st. pres. ch. fem. miss. so. for Rev. J. J. Lawrence, Madura,	34 00
<i>Woonsocket</i> , R. I. m. c.	13 00
<i>Zanzibar</i> , R. P. Waters,	500 00
	\$18,421 43

## LEGACIES.

<i>Boston</i> , Ms. Miss Eliza Bradshaw, by B. F. Whittemore, Ex'r,	100 00
<i>Milford</i> , Ms. Mrs. Joanna Stearns, by David S. Godfrey, and J. S. Scammell, Adm'rs, 100; less exps. 1;	99 00
<i>Monroe</i> , Ct. Miss Hespery Hawley, by S. Sterling, Tr. (prev. rec'd, 479 81.)	20 75
	\$231 75

Amount of donations and legacies acknowledged in the preceding lists, \$18,653 17. Total from August 1st to February 29th, \$124,137 29.

## GENERAL PERMANENT FUND.

<i>Brunswick</i> , Ms. David Dunlap, by J. McKeen and E. Everett, Ex'r's,	1,000 00
<i>Harvard</i> , Ms. Mrs. Elizabeth Haskell, by Calvin Haskell, Adm'r,	225 00
	\$1,225 00

## DONATIONS IN CLOTHING, &amp;c.

<i>Blandford</i> , Ms. a barrel, for Oregon miss.	
<i>Brunswick</i> , Me. Books, fr. Rev. W. Smyth, for Mr. Hamlin's sch. Bobek,	15 00
<i>Cabot</i> , Vt. a box,	10 00
<i>Carlestown</i> , Ms. Books, fr. Winthrop ch.	10 00
<i>Colebrook</i> , Ct. a box, fr. friends, for Mr. Stocking, Oromiah,	74 30
<i>Saco</i> , Ms. Orrery, fr. S. L. Goodale, for Sandw. Isl. miss.	
<i>Wilton</i> , N. H. a box, fr. la. sew. so. for Mr. Abbott, Ahmednuggur,	10 75

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission-schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.